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DISCARD

TRAVELING IN THE HOLY LAND

Through the Stereoscope

A TOUR CONDUCTED BY
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INTRODUCTION

My purpose is to serve, in this book, as a personal guide to one hundred stereographed places in Palestine. Consequently there are several facts which should be definitely recognized by those who would make use of the following pages. The first is, that a stereoscopic photograph, when seen through the stereoscope, furnishes a representation of a place or object essentially, fundamentally, different from that furnished by any other kind of illustration. An ordinary single photograph gives a representation on a small, flat surface, that is, in two dimensions—breadth and height, with merely an appearance of the third dimension, depth. But the stereograph consists of two such single photographs, taken from two points of view, between two and three inches apart, the normal distance between our eyes, and when seen in the stereoscope these two flat surface photographs are united and become to the eyes a *space*—a space of three dimensions, breadth, height and *depth*. And when the focal length of the camera and the stereoscope are made to correspond, as they practically do in this series, the stereograph becomes not only an actual space to the eyes, but a *life-size* representation, the object or landscape being shown in natural perspective, natural size and at natural distance. That is, the two small, flat prints, 3x3 inches in size, about six inches in front of the eyes, serve as two windows *through* which we look, and *beyond* which

we see the representation of the object or place, standing out as large as the original object or place would appear to the eyes of one looking from the place where the camera stood.

Remarkable as these statements may seem when thoughtfully considered, still they are absolutely true—based on scientific facts, which may be found explained in any reliable treatise on binocular vision. And, being true, it is easily seen that it is of real importance, first of all, that we recognize clearly and finally the largeness, the great size, of these representations with which we have to do. We are not to look on *small, flat* photographic prints, but *through* them, and our eyes are to roam over life-size representations of one hundred definite sections of Palestine. One hundred life-size models of stone and dirt of these same parts of Palestine, so rich in historical memories, could not be more definite and solid to the eyes—moreover, they would be vastly less accurate and not at all serviceable for use. We must grasp and hold fast to this fact as to the size of these representations when seen in the stereoscope, and as a necessary help to this, their location entirely separate from and back of the stereoscopic card, if we are to be in a position to begin to judge of their usefulness.

The second great fact is that these one hundred stereographs become not only life-size representations, capable of giving impressions to the mind as such, but they are capable of being more than mere representations in their power to teach and influence us. I mean that, when properly looked at, they always affect us in some measure as would the very realities which they repre-

sent. And, indeed, it is undoubtedly true that they may be, for an appreciable length of time, when used under the best conditions, all that the realities themselves would be, in their power to affect and inspire us. This could not be possible except for several reasons. These representations are infinitely accurate in detail and proportion, and are therefore marvelously realistic. Then—and it is an absolutely indispensable condition—they are not looked at in the hand, but with the eyes within the hood of the stereoscope, our immediate surroundings being entirely shut out. Consequently the most perfect conditions are furnished for concentrating and holding the attention, and so enabling us to gain a distinct sense or experience of location in one hundred places in Palestine. Whether all would be ready to admit, at first, or not that the stereoscopic representation ever becomes everything that the reality could be, still all who carefully look into the question will agree that it can become, in a large measure, what the original scene would be to us. Thus, we have to do not only with life-size representations, but with what are, to a large degree, the actual parts of Palestine itself in their power to teach and affect us.

It is the recognition of these two great facts that has determined the nature of this book. If stereographs are life-size spaces of three dimensions to the eyes, they should be recognized as such and used as such. And if they may be to a greater or less degree, according as we use them, the realities to us, then they should be treated so as to make them realities as far as possible. And it seems the more we treat them as places, as Palestine itself, the more they become the same to us.

Accordingly in the following pages are given such maps and information as will make this small volume serve the purpose of a guide-book, and at the same time, as I said at the beginning, I have tried to serve in it as a personal guide, saying everything in such a way as to constantly help and lead us to make this tour, to visit these stereographed scenes, as a tourist visits the actual scenes in Palestine. It will be found that on this stereoscopic tour one is carried to all the more important places in Palestine, and in the same order that a tourist might visit them; and in the more important sections the stereographed scenes are so connected that you may move from one position to another in such a way as to really make it a continuous journey. I urge upon all who have not actually visited Palestine, to give the closest attention to the maps and the descriptions, with the purpose of always keeping their bearings as they move from one place to another.

Finally, we have space for only a word on the importance of the land of Palestine, why we need to know it intimately, why we should stand in the very presence of its hills and valleys:

The land of Palestine has been called the "Fifth Gospel." A visit to it, under the best conditions, has been placed in educational value beyond that of a post-graduate course of study. In what way, then, can the knowing of this land help us so much? Briefly, we may say, in helping to make the Bible *real* to us. And this is precisely the greatest difficulty we meet when trying to read the Bible intelligently. We must remember—it cannot be too often emphasized—that the Bible is a history; that in the Bible God reveals His

plan of saving men—not in a theological system, but in this history, this story, of His dealings with His chosen people. And as history takes place on the earth, not in the air, the foundations of this book are laid not only in human history, but also in geography. If the history of the children of Israel be mythological, false—if the land is not a reality, if the Jordan and the Mountains of Judea do not exist—then the prophecy, the doctrine, “the exceeding great and precious promises,” all fail us.

Clearly, then, if we are to understand the truths of salvation as revealed in Scripture, we must study Bible History. But thousands of years have passed since these records were made, and the lands in which the events recorded are said to have occurred are thousands of miles away. The conditions of life then were very different from ours to-day. Consequently, as we have said, we find it very difficult to *think* ourselves into those far-away lands, back to those distant times, to make that history real to us—real as the deeds of men about us to-day. Now, what can be the greatest help to us in overcoming this greatest difficulty? What is the most rational course to pursue? First of all, we must see that the land is real. And most of us will find that the actual places in Palestine have been preached about and sung about—Jordan as the “River of Death,” Zion as a “Spiritual Kingdom”—until they, more than most distant localities, have come to take on a mythical character. Surely, as long as the places that do exist to-day are unreal to us, it will be extremely hard to have the history which occurred in those places centuries ago—the people who lived in

them—actualities to us. Consequently we need to know first, intimately—to see, if possible—the very stone and earth of which those places are composed. Such experiences help us as nothing else can; they are magical in their power to give us a vivid realization of actuality in the Bible narrative. Heretofore it has been possible only for the few, by an actual visit, to have the land made thus real to them, and indeed, the study of Palestine geography by means of maps and descriptions, as well as Bible History, has been left far too much to the pastor's study and advanced classes. This should not be the case, for the truest devotional reading of the Bible can be done only when one is deeply convinced of the historical worth of the narrative or teaching. Now, for the first time, all may go far beyond such study of Palestine as has been possible with ordinary maps and ordinary pictures, and written descriptions. Now, if in connection with the specially devised maps in this book, we give ourselves up to the study of these "parts" of the Land, through the stereoscope, then, in a true sense we may have experiences of standing in the very presence of Palestine. This "Fifth Gospel" has, in the past, been closed, practically, to the vast majority of believers. Now, in a real sense, it is possible for all to know what it means to stand in all the more important places throughout the land.

JESSE L. HURLBUT.

New York City, January, 1900.

INSTRUCTIONS

1. Find each successive position on some one of the maps. A brief description of the geography of Palestine is given on page 211 and will be found a help to the understanding of the land. But constant reference should be made to the maps; first, to the general map at the end of this book, and then to the detail maps of special sections when given. Even those who are very familiar with the land will need to consult these maps to determine the position from which they are looking in each instance, as well as the direction in which they are looking and the exact territory embraced in each. Great care has been taken to have the maps accurate. The system for locating the successive positions, given in connection with the maps, has been specially devised for this purpose and patented.

Note that the general map of Palestine, though referred to from the beginning, is numbered 7 and inserted last; this is in order that it may conveniently be kept unfolded during the reading of the book ready for comparison with any one of the other sectional maps, as may be desired.

2. Move the slide or carrier, which holds the view, to the point on the shaft of the stereoscope where the view can be seen most distinctly.

3. See that the best light available falls on the face of the photograph.

4. Hold the stereoscope firmly against the forehead, excluding all surrounding light from the eyes.

5. Do not take the successive positions too rapidly—this is the greatest mistake people make in using them. Each outlook should be studied and pondered over. Usually illustrations and photographs serve merely as an embellishment or supplement to the text—that is, the reading matter of a book or article. But in this case that order is reversed. What we see forms the real text and all that is said in this book is intended as a supplement to what is seen—as a help to its understanding. Dr. Holmes well said, “It is a mistake to suppose that one knows a stereoscopic picture after he has studied it a hundred times. . . .

There is such a frightful amount of detail that we have the same sense of infinite complexity which nature gives us." By taking time to note some of these numberless details we are helped as in no other way to feel that we are in Palestine—which should be our constant purpose. These "parts" of Palestine have a thousand things to tell us if we give them a chance.

6. Keep clearly in mind the general course of Bible history. This is particularly important because we are to follow the same route in going through Palestine that a tourist might take and shall not therefore be able to call up Bible events in the order in which they transpired. For those not very familiar with the order of these events, there is given toward the end of this book a brief but comprehensive historical outline. By running this over now and then, we can easily keep before us a bird's-eye view of the whole course of Bible history, and thus be able to refer almost instantly the events called up at each place we visit to their proper period in the chronological outline.

THE TRIP THROUGH THE HOLY LAND

Have you dreamed of visiting Palestine? Have you longed to know what it would mean to stand by the wall of Jerusalem? in Nazareth? by the Jordan? You may now know, by *the right use* of the stereographs, specially devised maps and this book, what it is to stand in those very places.

At first you may be inclined to ridicule this statement, or to pass it by lightly. Many people would be likely to say, "Oh, yes, I would give a good deal to visit Bethlehem, to stand in a street in Jerusalem or by the shore of Galilee, but no experience I can get with this stereoscope and these small photographs can be compared with the experiences of actually being in those places. There is an infinite difference between pieces of pasteboard and paper and Palestine itself; and therefore there must be an infinite difference between my experiences of seeing the photograph and the place. To give me what may be called in any true sense an experience of seeing Palestine you must either bring Palestine to me or take me to Palestine."

The logic by which this conclusion is reached seems at first to be conclusive, but it is precisely here that the student of the mind differs with the casual observer. "You make," he says, "too much of the land, the material Palestine, being present or absent. If you go as a traveler to Palestine you do not go to get the material land, the hills, cities, people; you do not bring them away with you on your return. Nevertheless you feel you obtain what you went after. What is it, then?

Evidently *your experiences of being in the presence of the land*. That is, wherever we are, we have to do with what may be called two kinds of realities, one objective, the material world about us, earth, buildings, people—and the other subjective, the states of our conscious selves—thoughts, emotions, desires. And it is these mental states, this subjective reality, that we really seek in traveling. The places, buildings, people are only means of giving us these experiences. So now, coming back to the stereoscope, it is easy to see that in holding to the fact that the land, the real Palestine, is not present, we are only recognizing that one of the two kinds of reality, the objective, is absent. But we do have the subjective reality. There is indeed an infinite difference between the picture and the place itself as objective realities, but there need be no essential difference between the ideas and emotions which the picture and the place can produce within us. We are dealing with realities in the stereoscope, but they are real *experiences* of seeing Palestine, not the material earth and water and air of Palestine.

Many authorities might be quoted to make us more alive to the possibilities here opened to us, but I will give only one, an apt statement by Professor Lough, of New York University:

“The essential thing for us is not that we have the actual physical place or object before us, as a tourist does, rather than a picture, but that we have some, at least, of the same facts of consciousness, ideas and emotions, in the presence of the picture, that the tourist gains in the presence of the scene. This is entirely possible in the stereoscope.”

Of course the experiences made possible by the stereoscope have many limitations, as compared with actual travel. We cannot get in the stereoscope the traveler's

experiences of movement; neither can we get color; the sense of location in the place represented may be limited in duration, often lasting with some people only a few seconds at a time; and further there may be a difference in the intensity of the feeling, though not a difference in the kind of feeling. It is found, however, that none of these limitations affect the reality or genuineness of one's experiences in connection with the stereoscope. In other words, the experiences made possible by the right use of the stereographs with the special maps and this book are comparable to the experiences we would gain by being carried unconsciously to Palestine and being permitted to look out over one hundred of the most important places there. Who would not consider this a great privilege?

The results of such experiences will be lifelong. We shall have a deeper interest in all we ever see or hear about the people who have lived in these places or the events that occurred in them. "The Bible reads like a new book to me," so says one who has made such a journey.

No one claims, however, that these experiences can be obtained in their largest possibility unless the most careful use is made of the special maps as well as the suggestions in this book in connection with the places seen. We certainly cannot expect to gain a definite consciousness or experience of location in any place, unless we know where the place is and what are its surroundings.

Let us turn, therefore, first of all, to our general map of Palestine (Map 7), at the end of the book, and spread it out before us. We look down on the whole land, from Tyre and Sidon and Damascus on the north to the Dead Sea on the south. It is hardly more than one hundred and twenty-five miles from Damas-

cus to the Dead Sea; a little more than seventy-five miles from Galilee and the Sea of Galilee to Judea and the Dead Sea. Looking from east to west, we see, first, the eastern table land, and then, in succession, the Jordan valley, the central mountain region, the maritime plain, and, lastly, the Mediterranean Sea, with hardly any indentations on the coast. The numbers in red, with diverging red lines, show some of the positions we are to take on our journey through the land. The rectangles in red indicate the sections given on special maps, where other positions are indicated.

We are to enter the land at Jaffa, the ancient seaport. Note its position on the coast, well down at the south, yet fifteen miles or more farther north than Jerusalem and the north end of the Dead Sea. At Jaffa note the number 1 in red, and the two red lines which start out in the sea and branch toward the shore. They mean that for our first position in Palestine we are to stand on a ship which lies before Jaffa and that we shall look east to the ancient town on the shore.

Position 1. Jaffa, the Joppa of Bible times

Here we are before Jaffa, the Joppa of the Bible! What a compact, solid-looking town it is! Those houses, rising in regular rows, like terraces, seem to stand pretty close together, with scarcely any space for streets between them. The building directly in front of us, and near the water, looking like a fort, with its row of port-holes, is the Turkish Custom House, where our luggage must be examined, unless we drop a few piasters into the hand of the officer. That tower on the top of the hill belongs to a monastery. Rather small quarters in that mass of buildings before us for a population of 23,000 people, half of them Mohammedans,

a quarter Christians—so called—and a quarter Jews. See that little boat dancing on the waves. It carries the flag of the Crescent and Star, which we shall find all over the Turkish Empire. It is the boat of the Customs officer, and it will soon be followed by a swarm of similar cockle-shell craft, which are to take us and our belongings ashore. You know that there is no real “port” here at Jaffa, though they call it the seaport of Palestine. Let us turn to the general map of Palestine (at the end of the book) and note the straight shore line at Jaffa. Because of the lack of a sheltered haven, all ships have, like ours, to lie at anchor in the open sea; the passengers must be rowed ashore, through that white line of breakers which you see yonder, under which runs a very wicked reef. It would be an immense advantage to the business interests of Jaffa and, indeed, of all Palestine, if the port could be made more convenient for handling passengers and freight, but the idea does not appeal to the government.

While we are waiting for our boat, let us try to realize where we are, and what lies before us in our journey. Around us roll the waves of the Mediterranean Sea; back of us they stretch away until they break on the shores of Greece, Italy, Spain, and sweep through the Straits of Gibraltar, 2,000 miles to the west of us, into the Atlantic Ocean. But just before us, they touch the shores of Palestine. At last we are to visit places of which we have thought and dreamed since childhood. Almost at our feet is the soil of the Holy Land. Joppa itself has no small interest to the reader of the Bible, with its memories of Solomon,¹ and Jonah,² and Dorcas,³ and Peter.⁴ And beyond that hill stand Jerusalem, and Bethlehem, and Nazareth. It quickens

¹ II. Chron. ii:16.

² Jonah i:3.

³ Acts ix:36.

⁴ Acts ix:38-43.

our breath and gives us a thrill to think that we are to stand in the very places where, centuries ago, history was made that has transformed the world. But let us recognize the fact that we shall not obtain anything like the full value of this pilgrimage unless we have in the very beginning and throughout a definite, intelligent idea of what we are seeking in it. We are not to regard ours as an ordinary tour for pleasure. We shall not find in Palestine natural scenery of great beauty and splendor, nor magnificent architecture, nor treasures of art. What, then, shall we find in this journey? We shall make a dead Past live again. Historical events that have been to us mere statements will henceforth be realities when we have seen the hills where they really took place; and men that have been names and nothing more will become heroes, living again, when we have looked upon the paths that they have trod. Our constant endeavor, then, must be to place ourselves back from the ignoble present of this land into its mighty past; to associate with each place that we shall see its men and its events. If we can only "make past deeds live again where they were wrought," then these places which we are to visit will be entrancingly interesting; we shall wish to stand in them not a few minutes, but for hours; we shall not be satisfied with a single glance, or even a single study; we shall be content only when we have returned to them again and again.

But to do this, to make this Past alive and real, we must first of all recognize the fact that to nearly everybody, even to Bible-readers, these events which have given their interest to this land are very unreal and shadowy. We believe the history of the Bible, we accept it as true, but too often it passes for a story, al-

most a myth, as far as its effect upon us is concerned. We have heard Bible people discoursed upon until they have faded away into abstract characters; and Bible places spiritualized into allegorical unrealities. Let it be our effort on this journey to arouse our historical imagination. We must people those streets with the busy life of two thousand years ago, which was as real as though it was only yesterday. We must make the heroes of these hills of Palestine live again, by an effort of our thought. We must get out of the Present into the Past, and bring the Past into the living Present, if we are to obtain the largest reward for our journey in this land.

So, let us begin right here at Joppa to awaken the memories that slumber in this old town. Do you know that three thousand years ago a great raft of timber lay moored in front of this very reef, rising and falling and bumping together in the breakers? Those were the cedar-trees, cut on Mount Lebanon, and floated down the coast for the building of Solomon's Temple. I should not wonder if Solomon himself stood on yonder rocky shore to see his cedars safely landed. In that rift between the breakers once, about 800 years before Christ came, a ship sailed out, we are told, bearing the prophet Jonah, whose face ought to have been toward the east and not the west.

But you are impatient to go on shore, and we will trust ourselves to the care of those fierce-looking boatmen. We must climb down the steamer's side; ride through the breakers to that rocky landing-place, which opens to us the land of lands.

A street leading up toward the left from near the Custom House would take us to our second standpoint.

Position 2. The Bazaar of Jaffa

All the year round there is a daily market in this open space, though the greatest variety of wares appear in Summer and Autumn. Even in Winter there is no snow here on this part of the coast. These peasant farmers have come here from scattered hamlets in the Plain of Sharon, some arriving at sunrise. A strange, shifting scene is this Oriental crowd gathered in the public square! Look at the loose robes, and the baggy trousers, and the white turbans! If the few people in a semi-European dress—combining Paris with Bagdad fashions—were out of the way, we could easily imagine that we had been transported back a couple of thousand years, and that we are looking on a Joppa throng as the Apostle Peter saw it. The camel stalks about, ragged and awkward, yet in all the dignity of ancient rank. A cheap camel could be bought here for perhaps fifteen dollars. Look at his humble work-fellow, the donkey, with panniers on his back. He carries them with philosophic resignation. Donkeys are worth from four to six dollars. Those white or variegated robes girdled at the waist are the indoor garments of all Orientals. That brown mantle with wide stripes, worn by so many, is the *abba*, the universal overcoat of the East. Without doubt the patriarch Abraham wore one just like it, and it was such a cloak that Paul left at Troas with his friend Carpus.¹ Do you notice that little shed, in the middle of the throng? That is the office where every dealer pays his *octroi*, or city tax, upon all merchandise, a requirement universal throughout the Mediterranean world. The very slight knowledge of arithmetic which these men possess was learned probably in the government schools, where a few cents

¹ II. Timothy iv: 13.

were paid weekly for lessons in reading, writing and elementary arithmetic. The village sheiks, who teach the reading of the Koran, seldom pay any attention to mathematics. You see in this crowd but few women, and those of the peasant class. They sell fruits and vegetables. Some of these home-made baskets contain potatoes, beans, peas, figs and plums. Six pounds of tomatoes can be bought for a cent. One hundred oranges sell for five cents in Turkish money, and Jaffa oranges are the best in the world, juicy, sweet, and as solid as a beefsteak. You observe a general air of dilapidation in the buildings and awnings around the square. This is characteristic of the Orient to-day; whether it has been so always may be uncertain. If you would see neat, trim buildings, and a regard for appearances, you must look to the West, not to the East. Judging from the shabby beam at our feet, the building we are on would be called ancient in any Western land.

If you wanted to rent a house here you would have to pay about thirty dollars a year for a three-room home, or one hundred dollars for a house of six rooms. Food for a family of four (if living according to local standards of prosperous people) would cost about one dollar weekly.

We are in a Bible landscape, among people clad in Biblical garments. Let us try to see, also, one of the crowds which surely gathered here in Bible times, trading and discussing the events of those far-off days. Is one of those turbaned men telling his friends that Dorcas, the good woman who made so many garments for the poor widows, has just died, in a house around the corner? Is another waiting for Simon Peter to pass through the market place, coming from Lydda? You

remember that when Dorcas died, they laid out her body in an upper chamber, and sent for Peter. He came, prayed over her, and she rose to life once more.

If we have looked long enough at the market place, let us leave it, and walk to the tanners' quarter of the city, by the seaside. There we shall find the house where the Apostle Peter is said to have spent many days in Joppa.

Position 3. The House of Simon the Tanner

Am I sure that this is the identical house where Peter stayed and received that wonderful vision which transformed the church, and opened the Gospel to the world?¹ Well, it must be admitted that there are few, if any, buildings now standing in Palestine which were there two thousand years ago. Yet there are strong reasons for believing that this stands on or at least very near the original site; for it is near the seashore; it is outside the ancient limit of the city, as a tanner's house would be, for his trade made him ceremonially "unclean," and there are tokens of an old tannery close at hand. We are quite certain also that the house was not unlike this one, for in this changeless East they build the houses just as they did twenty or even thirty centuries ago. It fronts on a court, not on the street, and the windows are without glass, but there is never any severely cold weather here to call for special safeguards. Up such steps as these, outside the house, not inside as we build our stairs, Simon Peter must have often walked, and on that platform above he may have lain down to sleep once, when the vision of the "great sheet" was let down from heaven before

¹ Acts x: 9-20, 34-48.

his eyes. You and I have an interest in that vision, for it changed Peter in one hour from a narrow Jew to a Christian statesman, embracing the whole world in his plans. But for that vision, we should not be here to-day, for that voice from heaven opened to us Gentiles the doors of the Christian church. Well may we look with reverent interest upon the spot where that revelation came.

The man at the left is a public water seller—the contents of that big goatskin bottle will cost some housewife a cent when poured into her jars at home. These women, while industrious and kindly, are quite uneducated; unless some mission school has taught them, they do not know how to read or write. The native sheiks' schools are for boys only. The sandals worn by the girl at the right are cheap articles with wooden soles and leather thongs costing two or three cents a pair. More prosperous women wear conventional shoes of European manufacture. That tree with ragged branches is a fig-tree, just such a tree as our Saviour passed on the Mount of Olives once, when he looked for fruit, and found only leaves.*

We should expect to find this house a sacred place to all Christians, but it is none the less so to Mohammedans, who have adopted as their own all the saints and prophets of the Bible. Every day worshipers may be seen prostrating themselves on the roof of the tanner's house, and uttering the creed of Islam, with its mingled truth and falsehood: "There is no God but God, and Mohammed is his prophet."

But we cannot tarry longer in Jaffa, for the whole land lies before us. In days of old, they wended their

* Mark xi:12-14.

way up to Mount Zion pilgrimwise, with scrip and staff; or as crusading knights on horseback, in blazing armor. In our day it has become possible to ride up to Jerusalem by railway train, making in five hours the journey which once required two days. But we shall travel more quickly still. Let us consult our map of Palestine (Map 7), at the end of this book, and note the route we are to take. Look at the section of the sea-coast plain: south lies Philistia, and north is Mt. Carmel, while just before us is the Plain of Sharon. We shall pause first on this plain at the point where you find the figure 4 in red on the general map of Palestine. Observe that the diverging lines show you are to face east and look across a stream toward distant hills.

Position 4. "Roses of Sharon," on the Plain of Sharon

Notice how the ground rises in the distance: that is the Shephelah, the foothills of the mountains which will soon loom up before us, and through which the road winds on its way to Jerusalem. This rise of ground on which we are standing and the one beyond the slight depression before us are the land rolls which characterize this Plain of Sharon. These scattered trees are olives, evidently neglected. Government taxes hereabouts are so high that in many places it hardly pays to cultivate the soil, so small a return comes to the farmer, but these trees will keep on bearing more or less fruit as long as there is any life in their old trunks. Orchards of such trees can be seen farther away. Most of this plain is very rich, and gives abundant crops; but just here a spot has become one mass of flowers. Children gather flowers like these and offer bunches of them at the railway stations to passengers on the trains

going from Jaffa up to Jerusalem. (Lydda is the station nearest here.) Whoever visits Palestine in the spring sees everywhere in the valleys, on the plains, and wherever there is any soil, illimitable landscapes of wild flowers, brilliant in hue, and of almost every color. Can you recall what Solomon sang,¹ and what a greater than Solomon said² about the flowers of this land?

Those shadowy hills, yonder—it is difficult to realize what has taken place upon them. Those slopes were for hundreds of years, from Joshua to David, the field of warfare between Israel and the older races. Not far away was fought the greatest battle of all human history, the battle of Beth-horon³—greatest, not in the number of warriors, nor in the extent of empire at stake, but incomparably greatest in its far-reaching results to the world. On that day the fate of the world's religion was settled. If the Canaanites had triumphed, and Joshua had fallen, we cannot see how there could have been in the centuries to come any history of Israel, any Psalms of David, or prophecy of Isaiah, any Jesus of Nazareth or Gospel for the world! If ever in all earthly annals there was one day when the sun and moon might well stand still until the mighty victory was won, that was the day.⁴ The five allied tribes of the Canaanites were routed, their kings were slain; and on the map you may trace the sweep of Joshua's swift march around southern Palestine, through Ajalon, Libnah, Lachish, and Hebron, to gather up the fruits of his victory.⁵ This was the second of Joshua's campaigns. His first we shall notice when we come to Shechem; his third was in the north over the tribes around Lake Merom.⁶ Yet it was, after all, only a partial conquest.

¹ Song of Solomon ii:1.

² Matt. vi: 28-29.

³ Joshua x: 1-11.

⁴ Joshua x: 12-14.

⁵ Joshua x: 16-43.

⁶ Joshua xi: 1-8.

The native races long remained as "thorns in the side" of Israel, to threaten them in war and to corrupt them in peace.⁷ David was the first ruler of the Israelite race to hold an undisputed authority over all this land.

We are standing here in what has been one of the greatest highways of the world. This rolling plain stretching back of us to Jaffa and before us to those distant hills, the Shephelah, has been from time immemorial the main thoroughfare between two continents, Asia and Africa. The old caravan route out of Egypt forks some distance south, one branch running back of us through Jaffa, keeping generally near the coast, while the other and principal branch passes near us. Lydda is one of the towns along this famous inland caravan route, about an hour's drive from Jaffa. We shall go there now. Notice its location on our general map of Palestine and observe that we are to be facing west.

Position 5. Lydda, the Old Testament "Lod"

This is a typical Mohammedan town; and, for such a town, it is busy and prosperous. It was at one time a more thriving place than to-day. That was when most all of the trade between Asia and Africa passed by here on the inland caravan route, but, as the Mediterranean has been free from pirates in modern times, more and more of the trade follows the sea route, consequently Lydda has suffered the loss of much of its business. Though so different from our Western ideas of what a town ought to be, still, with the bright sunlight on its curious houses and scattered palm-trees, it has an attractive, quaint, picturesque, even a beautiful appearance. A large part of the town, including a fine

⁷ Judges i: 27-36; Judges ii: 3.

hospital and mission school, lies farther to the left (south). Careful observation of the details of this place before us is fascinating, but it does not add to our sense of its beauty. Stability is the main characteristic of these structures, and, surely, they must have been built according to the Eastern idea—that houses are to be lived in, not looked at from without. If you care to stay here you can hire one of these houses for less than ten dollars a year. Most of the people own their houses and get their living by cultivating small fields just outside the town. The men eat an early breakfast of cheese, bread and cucumbers, and spend the whole day in the fields, returning at night for their one substantial meal of kid or lamb, with rice and other boiled vegetables. The trees you see among the houses are date palms, and their fruit also helps feed the Lydda householders.

We wonder whether the man near us is the owner of some of these dwellings. His hands, with finger-ring, and cigarette, do not seem to indicate that he is of the laboring class. The few shopkeepers here in Lydda buy at wholesale in Jaffa and sell to their neighbors.

Like so many of these towns, Lydda has a past out of all proportion to its present in importance. If to be venerable, to have had an existence for thousands of years, entitles a place to respect, then we should look with veneration at the place before us. Turn in the Bible to I. Chronicles viii: 12, and to Ezra ii: 33, and Nehemiah xi: 35. It appears that this town of Lod, as it was then called, was built by the Benjaminites before the exile, although beyond their territorial limits, and again inhabited by them after the exile. What a new interest we have in those few words in those old books of the Bible now! They are no longer mere

words—they take us back to living realities, the boys of Elpaal, Eber and Misham and Shamed, planning and working right here, and also to the great home-coming that Ezra speaks of, to this and many other nearby towns. Hearts were happy then, as they would be at home-comings to-day. We can easily believe that more were singing than the two hundred men and women Ezra mentions in ii: 65. It would be interesting to know what they were singing.

This was the most westerly of the Jewish settlements after the exile, and so it passed through many stormy times as a subject for treaty or war between the Jews and their succeeding enemies on the seacoast plain. During the Roman occupation of Palestine this was the centre of Jewish feeling, and after the destruction of Jerusalem many religious leaders of Judaism sought refuge here and made Lydda something of a city of Rabbinical learning. During those times it was known as Diospolis.

We are particularly interested in standing here, too, because it was at this place that Peter healed Æneas. (Acts ix: 32-34.) And here, soon after, the two men came from Jaffa to get Peter, that he might go to Jaffa and raise Dorcas to life again.

But the chief interest of this place to thousands is its connection with St. George, a patron of the Syrian Church, an object of reverence by the Mohammedans, and the patron saint of the great English nation. Some claim that he was buried here, but, at any rate, after his martyrdom, his ashes were brought here. Off at the left you see a minaret and the church which has commemorated his name for centuries. Destroyed by Saladin, rebuilt by the Crusaders, it has had many varying fortunes.

We must move on now. But let us stop just outside the town and look at some Syrian travelers on the road toward Jerusalem. The spot where we meet them is marked 6 on our Palestine map (Map 7).

Position 6. Syrian Travelers near Lydda

How much of the past of this land is called up by these people before us—travelers in Palestine! What moving hosts of them we dimly see back through the centuries! What journeys were made! And in spite of all the years that have elapsed since, how many we know about definitely! Little did any of those people realize what their humble movements were to mean to the world—how many millions were to turn their eyes and their thoughts this way, to follow them. The results of those events have been so far-reaching that we find it difficult not to treat as fiction what we know to be actual truth. We find ourselves thinking on those far-away acts and men as though they were not as real as life about us to-day. But Joseph was surely carried a captive over this plain by a company of Ishmaelites on their way to Egypt. Probably they took the inland caravan route and so passed not far from this spot. Clouds floated above them as they float over this plain now. Joseph raised his eyes to look at palm trees as we do here. Their camels left footprints on a road similar to this, and pressed their weight on the earth beneath—the very earth, undoubtedly, that remains here to-day. And what thousands of caravans have followed that one over this plain! And what armies have gone backward and forward upon it! Thothmes, Rameses, Sennacherib, Cambyses, Alexander, Pompey, Titus, Saladin, Napoleon—all passed here, with their gorgeous equipments and swarming hosts. What spec-

tacles have been seen here! What facts for the imagination to help us to conceive, to dwell upon and draw lessons from!

But these Syrian travelers are interesting in themselves. We shall have a definite idea in mind when we think of Syrians hereafter, especially of Syrians traveling. Notice this is a family conveyance, and it seems to be a fairly satisfactory one. In this case the father leads the camel. The traditional veils hide the women's faces. The children, with their slippered feet, might easily be taken for American or English children, though they have a very different life before them. The training of the little girls, unless they enter some mission school, will be limited to cooking and sewing, as a preparation for marriage at the age of twelve or fourteen. The boys have probably been under the care of some sheik, who has taught them to read and write, and they know whole chapters of the Koran by heart, but the books of the western world are to them utterly unknown. They suppose that the empire of the Sultan is the greatest, richest and most powerful on earth!

Have you noticed the cactus hedge? Such hedges border the roads hereabouts for miles. The fruit (which grows along the edge of the leaf) is eaten, and the dried leaves are used for household fuel in this land of no firewood. The little building with the metal crescent above its domed roof is a memorial of some holy Mohammedan—not his tomb, but a structure commemorative of some of his movements while alive; the devout visit such spots to say their prayers. The high wall in the distance at the left protects an orange grove or garden from robbers. The trees are date palms.

Notice on the map that we are to push on now

Position 6. Map 7.

through the lower hills of the Shephelah and to the edge of the mountain region. There the ranges are no longer grassy, but bare, desolate and rent asunder by ravines. About twenty miles from Jerusalem we shall visit the village of Emmaus. Find on the general map the spot marked 7—that is where we are next to stand. See what the red lines promise—that you are to look southward across a valley toward the hills.

Position 7. The Village of Amwas (Emmaus)

The square opening set around with stones is the mouth of a spring from which the village people get supplies for drinking, cooking and such little cleaning as they are disposed to do. Travelers who find such village houses unbearably dirty sometimes fail to realize what a toilsome undertaking it would be to carry so far all the water necessary for thorough house-cleaning—besides, fuel is pitifully scanty and can ill be spared for heating water.

Notice how carefully the women shield their faces from a stranger's gaze—that is a principle of good manners which every Mohammedan girl is taught. Bare feet are not immodest, but the face must be shielded.

Those earthen jars are of local manufacture and cost two or three cents apiece. The habit of carrying such burdens on the head gives even the poorest woman a beautiful dignity of figure and carriage.

Do you know that this very path around the little hill, where these women are walking with their water-jars freshly filled from the spring, may have been trodden by the torn feet of our Saviour, on that glorious day when He rose from the dead?¹ You remember that on the first Easter morning two disciples walked out to

¹ Luke xxiv: 13-32.

Emmaus, talking sadly of the terrible facts of two days before, when He whom they loved had died upon the cross and been laid in the tomb. Suddenly, they found a stranger by their side; and soon were telling him of their sorrows. You remember how this Unknown One gently rebuked their want of faith and unfolded to them the revelation of the Christ in the Old Testament, gathering from every ancient writer the pictures of a rejected, suffering, dying, rising, conquering Messiah; you recall how in the narration their hearts burned and their vision widened. Now sweep away from the landscape yonder the Amwas of to-day, with its squalid clay huts and its poverty-stricken inhabitants; and call up the Emmaus of twenty centuries ago, when these slopes were terraced with vineyards, when a contented, prosperous people were dwelling in stone houses, with domed roofs, when the white front of a synagogue was rising before us. Look at that group of three, with glowing countenances, as they enter the town by yonder path. That Stranger is about to leave them, but no, they are urging Him to turn aside and tarry, for it is almost evening. We see them open the door of a home, and sit down to the evening meal. The Unknown takes the bread and speaks a blessing—and then a light flashes upon their eyes! They see their Master for a moment, and a moment only, as He vanishes from their sight. That is the one event which gives to yonder village a thrilling interest.

It must be said that modern research makes the identification of this Amwas with the ancient Emmaus doubtful, although tradition points to this place and to no other as the scene of the risen Saviour's appearance to the two disciples.

We shall now turn our back on Amwas, and a little farther along on our way to Jerusalem stop, as our map shows, in the valley of Ajalon. Find the eighth position where it is marked with figure and lines in red.

Position 8. Plowing in the Valley of Ajalon

That watch-tower in the distance is one of seventeen built in 1860, at intervals of one and one-half miles, to guard the route to Jerusalem. They are now without garrisons. This slope before us bounds the old valley of Ajalon on the north. Note the ancient plows, with single handles, and crooked sticks for beams, to which the pole is attached by ropes or iron bands, the glossy-coated oxen, the shoes of the driver, his simple dress, and apparently long-worn turban, and at our feet some of the soil of Palestine—a definite, actually existing part of it. We can know the individual stones which mark this spot, and how many they are! These farmers could not afford to clear the ground and use modern agricultural machinery, even if they were so inclined. Taxes eat up one-tenth of the crop and there is never any money to spend on improvements. These peasants move with oriental slowness, but they make a long day, coming out here from their village homes at sunrise. About noon the women and children bring them a luncheon of bread and goat's milk cheese, and then they work again until sunset. A hired laborer would receive only about ten cents for such a day's work.

What a privilege that we have eyes! How definite, how perfect, is the knowledge we gain when we are able to see things, as compared with what we gain by reading about things! Think how infinitely exact, how satisfactory, is the acquaintance we get with these definite

parts of Palestine by means of our one sense of sight, and how easily we obtain it; and then think how vague and uncertain, in comparison, would be the knowledge that a blind man could obtain. Knowledge of things gained by the eyes has a distinctness and completeness that fully justifies the strong statement that "seeing an object is worth a hundred descriptions of it." If we but half realized the facts in regard to this matter we would use our eyes far less carelessly; would depend less upon trying to see through other people's eyes, and would make much better use of all opportunities for using our own.

Ever afterwards, wherever we may be, when we have the valley of Ajalon brought to our minds, we shall feel a very close relation to it, because we know this one part so well—because we have seen it.

Then, what we see here has a far-reaching significance for us in other respects. The men the Bible tells us about, the men who worked on this slope, who lived throughout Palestine in the time of Joshua and David and Christ, are not alive to-day. But their ways of doing things, their customs, are living still. We read in the Bible of ox-goads for use in driving oxen in the field, and we come to this valley of Ajalon, and see ox-goads in these men's hands to-day. We hear in Luke ix: 62, Jesus talking about a man putting his hand, not his hands, to the plow, and we see a man here, putting not his hands, but his hand, to the plow. We can now realize more vividly, too, such a plowing scene as is described in I. Kings, xix: 19, when Elijah threw his cloak upon Elisha. Again and again in modern Palestine we find such examples of the life in those old days as help us greatly in seeing what the Bible writers by means of words try to make us see. Wherever we

go in this land to-day we find verification of the Bible narrative. It is important that this is so. The manner of living as recorded in the Bible is so different from that of to-day in most parts of the world that some might thus find reason or excuse to question its accuracy, and therefore many believe that it was according to the Divine purpose that this has been such a "changeless land;" that so much of the old manner of life, the crude, peculiar customs and ceremonies, have been preserved that we might see them to-day; that, in other words, these are divine object lessons intended to help us wake more fully to the truth of Bible records and the reality of Bible events.

We are interested in this slope, also, because it was over this valley that Joshua commanded the moon to stand still, and across it he pursued the Amorites after the battle of Beth-horon.¹ This, too, is the route which the Jews took when they wished to repel the invaders, coming down from Jerusalem and flinging themselves across the caravan routes on the plain.

Ajalon may be considered as a gateway to the mountain region, one of the great divisions of the land, as noted in the geographical outline (page 211). You will see on our general map the location of Jerusalem, the city where we are to tarry longest; and as we shall have occasion to view the city from many points, let us look also at the map of Jerusalem (Map 1). Follow the city wall by the western side, close to the Jaffa Gate, and you can locate the Tower or Castle of David. Notice also the figure 9 in front of the Jaffa Gate. There we are to stand next, by the side of old Jerusalem! We shall be looking south and see before us not

¹ Jos. x: 12. It should be noted, however, that in the Revised Version this statement is printed as poetry, and not as prose. Some commentators regard it as an extract from an ancient song, and not as history.

only the tower of David, but the wall beyond it as far as the south-western corner of the city. Notice that the red lines diverging from standpoint 9 are very unequal in length; at the left a short line ends against the Tower of David, indicating that we are not to see very far in that direction, but at the right the other red line extends three-quarters of a mile down alongside the southern highway and across a valley to the Hill of Evil Counsel. Now see the facts for yourself.

Position 9. The Tower of David, from outside the city wall, Jerusalem

There it stands confronting us, grim, and dark, and massive, with its tall watch-tower rising above the wall from which the coming foe was seen afar. We know that we are facing south. The map prepared us to find that high wall cutting off the view at the left and to discern that long, dusty road leading down into the valley of Hinnom. The height beyond the road must of course be the Hill of Evil Counsel. The railway station, where trains come in from Jaffa, fifty-three miles away at the west (right), is ten minutes' distance down that road. Meanwhile, here is the ancient tower close at hand. Do you notice that the lower courses of stone are heavier, rougher and evidently more ancient than those above? If we could look more minutely at its foundation we should find them of still earlier workmanship. David, when crowned king of all the Twelve Tribes, found a fortress here in the hands of the Jebusites, who had held their own through four centuries, right in the midst of the conquering Israelites. It may not have been as lofty and well built as this, but it was protected by that deep ravine at its foot; and the Jebusites had such confidence in the strength of its position

that they taunted David by placing on the wall "the blind and the lame." But David's men climbed up yonder precipice, led by the brave Joab, who was the first to mount the parapet; and the Jebusite fortress became David's castle and capitol.¹ (Of course the structure we see to-day cannot be just as it was rebuilt in David's time, for the masonry is not old enough, but tradition has long identified it with his name).

A new chapter in Israel's history opens with David's accession here. He found the Twelve Tribes disorganized almost to anarchy, ground into the dust by foreign oppression, their Tabernacle destroyed, their Ark in hiding, their priesthood wanderers. David united the race as a solid nation, turned the Philistines, Ammonites, Syrians from masters into subjects, carried the arms of Israel up to the Euphrates, and established an empire at least five times the dimensions of the Twelve Tribes, and twenty times the territory ruled by Saul. And—what was of more enduring influence—he reorganized the system of worship, established the ark in new state, and mightily strengthened the religious life of the people. All these achievements of David rise to our thought as we gaze at the massive walls of this old castle.

But David is not the only one whom these grey stones call up from the past. This fortress was strengthened by David's successors, thrown down by Nebuchadnezzar, rebuilt by the Maccabean princes, and enlarged by Herod the Great. It may have been the official residence of the Roman governor in the time of Christ; the evidence is well nigh balanced between this building and the tower of Antonia, north of the temple enclosure. It may be that within those walls, on the darkest day of

¹ II. Samuel v : 6-9. I. Chron. xi : 1-7.

earth's history, our Saviour stood in chains before Pontius Pilate, was mocked by Roman soldiers and scourged, and sentenced to the cross.²

Over this very road, leading up to the city, the pilgrims of old walked, singing "the songs of the ascents." Can you not almost see a company of these worshippers coming up the hill, and as they look across the ravine to the walls and the castle, hear them chant, "Our feet shall stand within thy gate, O Jerusalem! Jerusalem is builded as a city that is compact together; whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord."

Notice the house or office down at our left. Just the other side of this, still farther to the left, is the Jaffa Gate, where most travelers first enter the city. The carriages you see here now have brought tourists up from the railway station, and are waiting to take others on short excursions outside the city. (Bethlehem, for instance, is only six miles away, down that very road which you see at this moment.) The open platform with the awning is a café, where leisurely citizens spend much time smoking, drinking coffee and gossiping over the news of the day.

But now let us turn and look toward what has been waiting at our left. Look again at the map of Jerusalem, and you will find our next position marked 10. It is on a house roof at the west side of this same open square and the red lines say that we are to look straight east to the barrier of the old city wall.

Position 10. The Jaffa Gate, from outside

Of all the gates now open in the walls of Jerusalem,

² John xviii: 28; xix: 16. ³ Psalm cxlii; A Song of degrees ("ascents").

this is the one through which the largest tide of travel passes; for as its name indicates, it is the terminus of the road between Jaffa and Jerusalem. At all hours between sunrise and sunset continuous streams of men and women, donkeys, horses and camels, are going in and coming out. At sunset the gate is shut, and whoever would enter afterward must pass through "the needle's eye,"¹ a small portal in the larger one—as though one panel in a door were fixed on hinges. The East and West jostle each other in this motley crowd, and the result is an incongruous mixture. A camel can squeeze through the gate, but a carriage cannot. Nobody has ever seen a wheeled vehicle on the streets inside the wall of Jerusalem. Yonder awning shelters a shop, one of a row, just outside the gate, and the best of the city, which is dubious praise. Look above and beyond the gate, and you see again the frowning walls of David's Castle. Inside the gate the street turns sharply from south to east. You can catch just a glimpse of it beyond the inner door. Over the gate is a guard-room, with long, narrow openings for windows, one on the west side, three on the north side. In just such a room as that, in the "chamber over the gate," at another city across the Jordan, King David sat once, his heart throbbing with anxiety for his son Absalom;² while through such a slit as that the watchman peered and listened for tidings of the battle. Try to people this ancient entrance to the city with the historic figures that have passed through it. Solomon in his glory, Isaiah with his eyes fixed afar on the future, Nehemiah and his retinue—all may have gone in and out here. Jesus and the twelve apostles must have often passed under that arch. When Saul of Tarsus, newly converted, but

¹ Luke xviii : 25.

² II. Samuel xviii : 24-33.

not yet become Paul, was hurried out of the city by the disciples, it was through this gate, most likely, that he went down to Cæsarea;³ and by the same door Peter started forth to visit the churches on the sea-shore plain, to raise Dorcas to life and to behold his vision at Joppa.⁴

Every visitor to Jerusalem, whether he be tourist or pilgrim, needs first of all to obtain a few general views of the city and its surroundings. Let us open our map again and find on the northern side of the city, just east of the Damascus gate, our next position upon the tallest building by the northern wall. From that roof we shall take our first view of Jerusalem. The map will show that the Jerusalem of to-day within the wall is divided into four sections, each inhabited by the people of a different religion. The Mohammedan quarter is on the northeast; the Christian quarter—occupied by Greek and Latin (Roman Catholic) Christians—on the northwest; the Armenian quarter on the southwest, and the Jewish on the southeast. During the past thirty years a “new Jerusalem” has grown up outside the walls, particularly on the northwest and the north, covering more area than the old city within the walls and including almost as large a number of people. According to the latest and best statistics, the entire population, within and without the walls, is about 57,000, divided into 42,000 Jews, 8,500 Christians of all creeds—Greek, Latin, Armenian, Protestant—and 6,500 Moslems.

Now let us move to our next position, indicated on the Jerusalem map (Map 1), by the figure 11 in red, near the Damascus gate. From there we shall look in a southwesterly direction, over the Christian Quarter, which the map shows us as the northwestern section of the city.

Position II. Jerusalem, the "City of Zion"

Not much like our bustling American cities, with their tall buildings and wide streets, and varied architecture, is it? There is almost a melancholy monotony in these little one-story and two-story houses, with their bulging domes. As for streets, there are absolutely none in sight; you can only guess at their location from the lines of dead walls. That house almost under us is a typical Oriental dwelling. You can see that it fronts upon a court, that it has a platform on a part of the roof, and that it has a "large upper room" under the dome. All the rain that falls on these roofs is saved with great care for household use—the scarcity of water here is a great hindrance to cleanliness and healthful conditions of living. Not many of the taller buildings in sight are specially interesting. That on the right, with a pointed tower, is the Greek convent; that on the left, with a large dome and a smaller one, is the church of the Holy Sepulchre, which millions of the Christian world believe—although scholars disagree about it—covers the site of the Cross and the Tomb of Jesus Christ; while directly beyond the large dome stands the Tower of David. Thus we see the Church and the Tower almost in line with each other, just what the map would lead us to expect when looking from this position. The Jaffa gate, before which we stood last, must be over there, a little to the right of the Tower.

If "the Jerusalem that now is" were the only Jerusalem, you would not now be gazing upon it with such interest. You look back through the centuries and see another Jerusalem that stood here—a city "beautiful for situation, the joy of the whole earth, the city of the Great King."¹ You see Abraham, father of the

¹ Mark xiv : 15 ; Acts i : 13.

² Psalms xlviii : 2.

faithful and friend of God, giving homage to Melchizedek as King, and paying tithes to him as priest of the Most High.* You see Abraham's descendants four hundred years later, now grown to a mighty host, sweeping past this city in their swift march of conquest.⁴ You see David's palace rising yonder, not far from the spot where the Tower of David now stands behind the Sepulchre Church.⁵ Those grey hills in the distance were once covered with the tents of the Assyrians, when Sennacherib sent his insulting message, and the prophet Isaiah brought back Jehovah's answer.⁶ Chaldean besiegers, Roman armies, medieval knights—all in turn have stormed and possessed this old city. These are the visions that sweep before us as we look over this wilderness of bulging roofs. The Jerusalem of to-day is a "lorn Syrian town," but the Jerusalem seen by the inward eye is the Holy City, the center of the world's interest, an image of the heavenly city that hath foundations, whose builder and maker is God.⁷

We are looking in a southwesterly direction from the northern wall; therefore, as the map shows, around to our left, beyond our range of vision, is the Mount of Olives! We must look in that direction next. Note again the Greek Convent, that large building, with the tall spire, farthest to our right. Now turn your eyes to the large building showing on the skyline a little farther to the left. That is the Casa Nuova, or Latin Hospice, a shelter for religious pilgrims of certain sects. It offers an excellent position from which to view the city, and we shall stand next on its roof, at the south side of the tower, and look across the city to what is now at our left, i. e., at the east. Both Map

* Genesis xlv: 17-20.

⁴ Joshua x: 1-10; 16-25; Judges 1: 8.

⁵ II. Sam. v: 9-12.

⁶ Isa. xxxvi: 1; xxxvii: 21-35.

⁷ Heb. xi: 10.

1 and Map 2 mark the spot with a 12 in red, and you will find the red lines diverging from it reach far out beyond the city walls, ending against the heights at the east. Be sure to consult both maps here.

Position 12. Jerusalem and the Mount of Olives, east from the Latin Hospice

Yonder, rising outside the city walls, to the east, is the Mount of Olives, crowned by the pointed tower of a Greek church. And how plainly we can trace those three paths climbing the hill! By one of those, certainly—more likely by all of them at different times—your Saviour and mine walked over the Mount of Olives to Bethany, which lies on the other side of the mountain. Now the hillside is bleak and bare, with comparatively few trees. It is green only in the spring; after a few months the grass dries up and only the grayish olive foliage is left to give an effect of verdure and life. Then it was a succession of terraces completely covered with vines and olives. We might gaze upon it for hours, but we are to go nearer to it, and even to stand upon it later.

Now let us look at the city below us. How different this view is from our last! Are we really looking at the same city? Yes, for there on the left is the Church of the Holy Sepulchre, which we saw before. But what has become of all those queer little domes on the houses? Here the roofs are all tiled and somewhat pointed. No, as we look more closely, across the city, we see quite a mass of those small domes around that large domed building to the right of the center. That is the Dome of the Rock, which almost everybody calls wrongly "The Mosque of Omar." We will begin by giving it its proper name. Those little houses around

it, which we are to visit later, are in the Moslem or Mohammedan Quarter; these near at hand are the best in the Christian Quarter. Most of them are tiled, but a few are shingled, and one of them has a wooden shed on the roof, you notice. The smoke from household fires usually makes its exit by a window or door—you do not see many chimneys. Household refuse is thrown out into the streets and the streets are all cleaned so seldom their condition becomes wretchedly unsanitary. One reason for the neglect is the difficulty of securing proper supplies of water for scrubbing and flushing pavements.

That low, square tower at the right of the Sepulchre Church dome is the bell-tower of the church. Farther to the right, you notice a new pointed tower, with round-arched window openings—that belongs to the Church of St. John, the headquarters of the Knights of St. John in the crusading ages. It now belongs to the German Government, and, recently restored, was dedicated during the visit of Emperor William II., in 1898.

How plainly we can see the upper courts of the houses near at hand and the stone stairways leading up to them! But for these, the women in those houses would have no out-of-doors, no fresh air, and no sunshine, for they are rarely seen upon the street. There are thousands of women in Oriental cities who never pass outside the doors of their houses from their marriage to their death! You notice that around every breathing-place on the roof there is a battlement for the safety of those who frequent it, just as was commanded in the ancient law.¹ Do you observe those small, round openings in the wall just below at the right, and in

¹ Deuteronomy xxii: 8.

other walls farther away? Those are constructed to allow the women to look out and see a bit of what is going on around them without being seen by others.

We must have our map of Jerusalem constantly before us if we are to keep our bearings, and recognize the localities. Turn to it again (Map 1). We have seen the city from the north and west. Now let us trace the western wall southward, pass the Jaffa Gate, and the Tower of David near it, which we have seen already, and descend the Valley of Hinnom, which the map shows curving around the southwestern corner of the city. Two ancient reservoirs are situated in the valley, the Upper Pool of Gihon and the Lower Pool of Gihon. We are to go to the point indicated on the map by the figure 13 and look in a southerly direction, into the latter of these pools.

Position 13. Cattle Market day in the Lower Pool of Gihon

You can see what makes the reservoir—that strong dam built across the gorge. It was probably built by Teutonic crusaders in the twelfth century, and we are told that it was restored by the Sultan Soliman the Magnificent about 1540. If it were repaired, and connected with a source of supply, it would contain almost water enough for the entire city, but like everything else under the Turkish rule it is left in ruins. You see a little water in front of the dam: that is only the drainage of the valley. By the way, you will ask where the Jerusalemites of to-day, a population approaching sixty thousand, obtain their water? Almost exclusively from the rain on the house-roofs, which is carefully garnered in cisterns, though not the slightest care is taken by the

native inhabitants to keep it from contamination. Wise visitors drink no water in Jerusalem unless it has been boiled and filtered. A dry season makes water very scarce in the modern city, but in all the stories of ancient sieges there is no mention of water lacking. That is because there were underground aqueducts bringing an abundant supply from a distance, especially from Solomon's Pools beyond Bethlehem. The ancient aqueducts might serve modern Jerusalem as well as similar ones serve modern Rome. It would not be very expensive to put the old watercourses in thorough repair, and give to the city all the good pure water that it needs. The Baroness Burdett-Coutts offered to rebuild the waterworks out of her own wealth, as a gift to the city, but the Turkish authorities demanded from her a heavy price for the privilege, and she withdrew her proposition. All the use made of this pool is to supply water for irrigating the gardens on the hillside.

You notice that large group of buildings in the distance: it is the residence of the Greek Archimandrite or chief abbot of the monasteries. That mountain on which it stands is "The Hill of Evil Counsel." You remember that it receives its name from the tradition that on its brow Judas made his bargain to betray his Master. Opposite to that hill is, of course, the corner of the city wall.

What is going on here in the valley, bringing together such a crowd of people? They are holding a cattle-market at the head of the pool. What a thoroughly Oriental throng it is! In only a few details, if at all, does this crowd differ from those which have been gathering in this valley for centuries. The cattle are not very well treated—Oriental people seldom exercise much feeling for the suffering of dumb creatures.

Christ looked upon many such a company around Jerusalem; and hundreds of years previous animals for sacrifice were bought and sold here for the Temple, which was located not more than a half-mile to the east of this valley.

But we must leave and pass on toward the southeast, to the northeastern spur of the Hill of Evil Counsel. This, as you see on the map, is a point on a line directly south from the eastern wall of the city.

Position 14. The Valley of Kedron and Village of Siloam

We are now looking up the Kedron Valley. Do you see again, on the extreme left, a bell-like dome, looming far on high? That is the Mosque of El Aksa. The wall in front of it is at once the wall of the city and also of the Temple Enclosure, at its southeastern corner, where it rises highest above the valley. Two hillsides are standing prominently before us. That on the right is the southern peak of the Mount of Olives, called the "Mount of Offence." Can you imagine that up there, where the little houses now cling to the cliff and form the village of Siloam, is the spot where King Solomon built a temple of idols, right in full view of the Lord's House on Mount Moriah?¹ No wonder that it bears to the end of time the name "Mount of Offence," since such abominable rites were celebrated upon its summit. The hill on the left is also connected with Solomon's story, for it is the district called Ophel, a spur of Mount Moriah; and on yonder slope Solomon built his palace adjoining the Temple.² Can you call up those buildings, Solomon's "house of the forest of Lebanon;" his

¹ I. Kings xl: 1-13.

² I. Kings vii: 1-12; I. Kings x: 4, 5.

Temple, where the Dome of the Rock now stands, and his idol shrine—as you look at these hills on either side? And the valley itself, almost at our feet, is the very place where Solomon was crowned king,³ by his father David's command; for this is the point where the two valleys, Hinnom from which we have come, and the Valley of Kedron, meet, as you will find them on the map, one being on the southwest, the other on the east of the city. What a strange character was Solomon—wisest and most foolish of men—uttering sagacious proverbs and living a life of lust and sin; making his city and his empire magnificent, yet laying such burdens of taxes upon his people as to drive them into revolution;⁴ building the house of God and rearing a house of idols in sight of it. His reign has been called “the golden age;” we might rather call it “the gilded age” of Israel, for under all its splendor was decay.

But Solomon's is not the only name associated with these hills and valleys. This Hill of Evil Counsel, upon the slope of which we are standing, contains the “Potter's Field,” bought with the price of our Redeemer's blood. It is said that on this hill Judas Iscariot met the emissaries of the High Priest, and made the dreadful compact to betray his Lord.

Now look as far as you can up the valley, just in the gorge, between Moriah and Olivet: do you see a little pointed dome? That is the so-called “tomb of Absalom,” in the King's Dale.⁵ Solomon, Absalom, Iscariot—these are the three persons whom these ravines bring to mind!

Where is the brook Kedron, which our map indicates as winding down the valley? It flows on the surface only for a week or two after the spring rains; for the

³ I. Kings 1: 32-40.

⁴ I. Kings xii: 3, 4.

⁵ II. Sam. xviii: 13.

rest of the year it percolates unseen far under the ground, and finds a channel to the Dead Sea, twenty miles way. The trees we see are olives and figs.

Soon we are to climb up that path yonder to the southeastern corner of the city wall, and look northeast across the valley of Kedron, or, as it is called at that place, the King's Dale. First, though, there is one other point especially in the scene before us that we cannot forget. It is scarcely distinguishable down on our left, half way to the Jerusalem wall—the Pool of Siloam. Consult the map of Jerusalem and you will find our fifteenth standpoint marked down in the valley about half way between position 14 and the city wall. It is just a little farther to the west (left) than we could see from position 14.

Position 15. The Pool of Siloam

I wonder if that path where the woman stands is the one over which the blind man felt his way when he was sent by our Lord to this pool? Do you suppose that he crept down those rough steps—a dangerous passage for one without eyes? You remember the story as told by St. John,¹ how Jesus mixed up mud, with his fingers placed a patch of it on each of the blind man's eyes, and then said to him, "Go wash in the Pool of Siloam." How pitiful he must have looked, staff in hand, picking his path through the streets of the city! "Here, blind man, let me wipe off those spatters of dirt!" "No; leave them alone, the Master put them there, and I am going to wash them off in the Pool of Siloam. Can you show me the way?" That was his cross, his confession of Christ, a confession that every one must make

¹ John ix: 1-7.

in some way, if he would be saved. Can you not see him slowly walking down that path, tapping with his staff the rocks on either side as he goes? Look at him clambering down those steep stone steps! Now he has reached the Pool. See him dipping up the water with his hands and washing off those brown earth stains from his face! Now he looks up with a startled, amazed expression. A light flashes from those eyeballs, no longer white as of old. The man can see! How strange the new sense of sight must have seemed to him! No doubt, from force of habit he shut his eyes, over and over again, and felt his way along the path as of old.

But are we sure that this is the place where this miracle was wrought? There is scarcely any doubt as to the place. From very remote ages, this has been the Pool of Siloam, supplied from the Virgin's Fountain up the valley. This wall which now surrounds it was built three centuries ago under the Sultan Soliman; but the surroundings in ancient times were not very different from those at present, except that then this valley was more cultivated and in better order; and in those days the water was fresh and clean, as it is not now.

We shall next follow the path we saw when on the Hill of Evil Counsel to a point close to the southeast corner of the city. Find our proposed position at point 16 on the brow of Mount Moriah and notice what the diverging lines tell about our outlook. We are to face northeastward, and toward the right we shall see as far as the slopes of the Mount of Olives.

Position 15. Map 1.

Position 16. Tombs of the Prophets in the King's Dale, Valley of the Kedron

How steep the side of Mount Moriah is at this point! It is almost a precipice down to the Kedron Valley, whose bed is out of sight far below. You recognize from the map that the rocky hillside in front is the Mount of Olives. Those white stones in irregular rows are Jewish tombs. All around Jerusalem, in every direction, are vast cemeteries, where innumerable multitudes lie buried. Jews will journey to Jerusalem from every land of earth, and will pay large sums for burial places in this valley; for they believe that the Resurrection will begin here, and those who rise from their graves on these hillsides will have a sure passport to heaven. Then, too, they count the ground all the more sacred on account of the prophets who are, as they believe, buried among their own graves. You see three tombs standing prominently. These are all hewn out of the native rock, just as it lies. That on the right, in a recess is called "the tomb of Zacharias," and commemorates the prophet who was slain "between the Temple and the Altar."¹ That excavation with pillars at its door is "the tomb of St. James," the Lord's brother² who was martyred in the precincts of the Temple, about A.D. 68, but revered alike by Jews and Christians. That on the left is Absalom's tomb or pillar,³ which we saw awhile ago from afar down the valley. The lower part of this is one stone, hewn out *in situ*, and hollowed out within: the conical summit is composed of blocks joined together. Notice how the bushes have planted themselves in the crevices. Can you see that it is much more damaged and broken than the tomb of Zacharias? That is because every Jew who passes by

¹ Matt. xxiii : 35.

² Galatians i : 19; James i : 1.

³ II. Samuel xviii : 18.

throws a stone at it, to testify his detestation of David's ungrateful son. It must be admitted that there is no reason except tradition for accepting any of these names; and the tradition itself is not more than a thousand years old.

You see that there are a few olive trees here and there on the rocky slope; less than two thousand years ago our Lord and His apostles saw this hill terraced throughout with olive orchards and vineyards. Look closely, and you can trace all of the three paths leading over the Mount of Olives, which we saw before when looking from the Latin Hospice (Position 12). That peculiar marble building on the side of the hill looks out of place in this old land, does it not? It is a Russian church, as one may suppose, from its style of architecture. Up the path on the left of that church, and over the depression in the hill, walked King David once, in sorrow, flying from his son Absalom.⁴ And over one of these paths—we know not which—David's greater descendant walked on that day when he left the Temple forever; and from yonder hill-top looked upon Jerusalem and foretold the doom gathering over it.⁵

This path in which we are standing follows the eastern wall of the city and of the Temple. Trace it on Map 1 along the wall and you come to the Golden Gate. There we shall stand next, and look directly east, down upon the Garden of Gethsemane, and beyond it obtain another view of the Mount of Olives. The spot from which we are to look off is marked 17 and you will find it on Map 2 as well as on the map of Jerusalem.

⁴ II. Samuel xv : 23, 30.

⁵ Matt. xxiv : 1-3.

Position 17. The Garden of Gethsemane and the Mount of Olives

That Russian church again projects itself into our view on the hillside. The pointed tower on the hilltop is the same one that we saw from position 12; the other tower, at the right and farther away, belongs to a Moslem building. Look at those little domes, poised like Oriental turbans on the minarets! Those same three roads over the Mount of Olives, here they are again; that on the left is the road from Jerusalem to Jericho, going down hill all the way after it has climbed yonder mountain. That is the path by which the man journeyed who fell among thieves in the wilderness beyond,¹ and by which David went sorrowfully when he escaped from Absalom.² The next road going over the Mount, farther to the right, is the most direct though the steepest road to Bethany. But the lower road, which runs sharply to the right, may be the one over which Christ rode when he entered the city in triumph during the week of the Passion, only five days before His crucifixion.³ Try to call up that event, for it certainly occurred on this mountain side, when palms were waving above, garments were strewn below, and the hosannas rent the air. The two-story building at the fork of the roads, near the foot of the hill, at the left, is a private house built and owned by a wealthy Russian, a member of the Greek church. The building on the brow of the hill at the left also belongs to a Russian owner. It is very difficult for Christians to secure titles to real estate here, but wealth and political influence together sometimes accomplish it.

Now look at that inclosed garden where the three roads unite, where tall cypress trees rise, and a few olive

¹ Luke x: 30.

² II. Sam. xv: 23, 30.

³ Matt. xxi: 1-12.

trees darken the further corner. That is the Garden of Gethsemane, where only four days after the hosannas rang, our Saviour bowed in solitary prayer.⁴ Perhaps my sins and yours added to the weight of His agony in that awful hour! These aged olive trees may be the descendants of those whose "little gray leaves" rustled on that night, as if in sympathy with the suffering Saviour.⁵ Even though there is a possibility of doubt as to whether those enclosed trees stand on the very place where He suffered alone while His disciples slept, still we know that that place cannot be more than a few rods from where those trees stand. We know that it was down in this valley that He came on that last night, and undoubtedly to this very part of it just before us. It will do us good to come and stand here many times.

While standing here, the city is immediately back of us, as our map shows. We shall cross the Kedron Valley, which has been in front of us, climb that road which leads up the hill just behind the Russian Church, and then go out into the fields, on the left of the road and beyond the church. From position 18 on that western slope of Olivet we take another and more general view of Jerusalem. (Consult both Map 1 and Map 2.)

Position 18. Jerusalem, the City of the Great King, from the Mount of Olives

There is the Russian Church again, with its seven domes; but can you discern the cypresses and olive trees in the Garden of Gethsemane, down in the valley, upon the right? Across the valley and under the wall do

⁴ Matt. xxvi : 36.

⁵ See "A Ballad of the Trees and the Master," by Sidney Lanier.

you see the army of gravestones, where innumerable Moslems lie buried? Do you notice in the wall, almost in the middle of our range of vision, an elevation, having a double arch under it? That is the Golden Gate, which the Turks have walled up, because of a tradition—which they fully believe—that through this gate a conqueror, not of their faith, shall some time enter and possess the city; and they hope to postpone the inevitable day as long as possible. You find another projection in the wall yonder on the right, a part of the wall which flanks St. Stephen's Gate; near that lies the Pool of Bethesda, where a cripple was cured by the Saviour.¹ That large open square beyond the wall, directly before us, occupies the place of the Temple Enclosure—the Mohammedans call it now "Haram esh Sherif," the Noble Sanctuary. That square is the most interesting spot in all the city, for on it stands the Dome of the Rock, that large octagonal building which you see, the only fine specimen of architecture in all this land, but to us especially sacred because directly under it we shall, by and by, look on the native rock where stood the altar in Solomon's Temple.² The building has been generally called the "Mosque of Omar," but wrongly, for it was not built by the Caliph Omar, and strictly speaking it is not a mosque. Do you notice that the enclosure is much longer from north to south than it is from east to west? and we cannot now see all the southern part of it, as our map will show. Notice also that the platform upon which the so-called mosque stands is much higher than the section to the right of it, higher even than the wall in front of it. You see various little domed structures beside the larger building: those are fountains and praying places. Now

¹ John v: 1-13.

² II. Chron. iii: 1.

look in the extreme right-hand corner of the Enclosure, find a tower with a high building beside it, overlooking the open area. That occupies the site of the ancient Tower of Antonia, north of the Temple hill. To that tower Paul was taken a prisoner, when he was rescued from a murderous mob in the Court of the Temple,⁴ and from its staircase looking down upon the throng he made a speech, which was a model of tact as well as of eloquence, and almost captivated his hearers.⁴ It is uncertain whether Pontius Pilate was lodging in this building, or in the Tower of David, on the other side of the city, on that day when Jesus was brought before him for trial and sentence.⁵ This location and not the other has been fixed upon by tradition; and hence the Via Dolorosa, "the Sorrowful Road" to the cross, begins just on the other side of this building. You see in the city, a little to the right of the Dome of the Rock, the white wall and dome of the newly restored church of St. John, and back of it the tower. You see, too, a little farther to the right, the tower and dome of the Church of the Holy Sepulchre. Against the horizon, away to the left, you can see the Tower of David again in its commanding position. Thus, we are looking across the full extent of the city from east to west.

It is wise to think about distances as well as directions here, noting carefully the scale of feet or miles on our map, and then supplementing that knowledge by our judgment of distance or magnitude that we may obtain by our eyes, as we look from one position and another. This will mean for many who have not traveled in Palestine a surprising modification of their ideas of the

⁴ Acts **xxi** : 27-40.

⁴ Acts **xxii** : 1-21.

⁵ John **xviii** : 28 ; **xi**x : 18.

distance between places and the sizes of places in Palestine, and will be a considerable factor in giving a definite knowledge of the country.

But after all we return to the Dome of the Rock and the platform around it. How much of sacred history clusters around that rocky hill! On that plateau, perhaps on the very rock under that Dome, Abraham laid his son Isaac upon the altar, and held above him for one awful moment the glittering sacrificial knife.* There, a thousand years later, was Araunah's threshing floor, which David bought for an altar-place, consecrated for all time by the Temple that rose in front of it.⁷ Before that altar Solomon stood,⁸ and Hezekiah prayed,⁹ and Isaiah beheld his glorious vision.¹⁰ Fifty years after the Temple fell under the fierce warriors of Nebuchadnezzar, the returning exiles scraped away the dust and ashes from those rocks, and began the second Temple,¹¹ less splendid than the first, but greater in glory, because within its walls appeared the Deliverer of Israel, the Redeemer of the world.¹² The view before us now was the view of Jerusalem when Jesus wept over it from this very mountain;¹³ but we look upon Jerusalem in her fall, and He looked upon her in her glory. In place of yonder octagonal building, in your thought rear the lofty towers of the Temple, with gilded roof. Above yonder wall in front of us, lift up Solomon's Porch,¹⁴ a goodly colonnade, open to the breezes, but sheltered from the sun; open that closed Golden Gate, and let a stream of worshippers be seen ascending its marble staircase; look at the cloud of smoke arising from the altar, touched with

* Genesis xxii : 1-12.

⁷ II. Sam. xxiv : 15-25.

⁸ II. Chron. vi : 12-13.

⁹ II. Kings xix : 1-15.

¹⁰ Isa. vi : 1-7.

¹¹ Ezra iii : 1-3.

¹² Haggai ii : 9.

¹³ Luke xix : 41.

¹⁴ John x : 23; Acts v : 12.

silvery incense—then you may have some conception of the view that rose before the eyes of Christ and His apostles, as they viewed the same hill that we are looking upon.

Now that we have viewed Jerusalem from the north (Position 11), from the west (Position 12), from the southeast (Position 14) and from the east (Position 18), let us enter the city and glance at one of its characteristic street scenes. Again turn to the Jerusalem map (Map 1), and find our familiar landmark, the Tower of David, close beside the Jaffa Gate. From this gate eastward runs David street, and out of David street, running northward past the Church of the Holy Sepulchre, is Christian street, up which we are to look. The map shows the exact spot where we are to stand.

Position 19. Christian Street, Jerusalem

Rather narrow, isn't it, according to our notion of what a city street should be? But in our cities we must provide width for wagons and horses to pass each other, and, as we have said before, no wheeled vehicle ever enters the gates of Jerusalem. One sees donkeys and camels but never carriages in these streets. The pavement looks fairly even, and decently clean; in these respects this is by far the best street in the city. Most of the alleys and lanes of Jerusalem are in a condition of vileness indescribable. My first walk through this street was by moonlight, on the evening of my arrival in the city. We stayed at a hotel fronting on the Tower of David, and at about eight o'clock in the evening I walked out on David street and then turned the corner of this Christian street. It was as silent as a grave-

yard; there wasn't a single lamp here, and all the shops were shut and barred. I passed but two men, who might have been night watchmen, though they looked like robbers. In Oriental cities, no one goes abroad at night, except under absolute necessity.

You see this same street by daylight, and find it alive with people. These walls on either side are plain and gloomy, and the windows on the upper stories are iron-bound, you see. Those upper stories are private homes. Everywhere in the city one finds arches like these swung across the streets; and they are needed as props to the walls, for underneath, the foundations often rest on the ruins of earlier buildings. Those breaks tell of cracks that have opened in the walls. On the ground floors little shops front upon the street, and their wares often encroach upon the roadway. That key hung up in front, and the clock beyond it, tell the passers what are for sale. You might suppose that these shopkeepers would want all the light possible in such shaded streets; but sunshine is never welcome to Orientals, and they hang curtains and awnings overhead. Glance at a few of the types of people in sight at this moment, the dress of the women, the flowing robes and *abbas* (overcoats) of the men. You can almost see their sandals flap as they walk, yet they never slip off their feet, while you or I would lose them every minute. Every male subject of the Sultan wears either a turban or a fez cap, because he must. If he should put on a "derby," it would be clear evidence of disloyalty, if not of absolute treason, and might bring him to jail.

Through a street not unlike this, Jesus was walking one day when He saw the blind man begging.¹ It was

¹ John ix: 1-7.

certainly not very far from here that He mixed a little mud from the street soil, placed with his finger a patch of it on each eye of the blind man, and sent him to wash in the Pool of Siloam, down in the Kedron Valley. Can you not imagine the blind man feeling his way through these same crowded, narrow streets, on his errand to the Pool? It was on such a street as this that the people laid their sick, after the scenes of the Day of Pentecost, that the shadow of Peter might fall on them.* As we watch this Oriental crowd, we should be hardly surprised to see Paul of Tarsus, just arrived from Damascus, visiting the apostles James and Peter, and soon to start for Cæsarea.†

Do you notice that second arch yonder? Just beyond that we shall turn to the right and find ourselves on a little court beside an ancient building, where throngs of people are passing out and in. We shall not look up at its walls from the court, but stand where we can obtain a good view, looking down from the roof of a Greek monastery opposite, that is, from the south.

Position 20. The Church of the Holy Sepulchre

There is one tradition—perhaps we would better call it a legend—that this monastery, from which we are looking, stands on the spot where Abraham offered up Isaac, a thousand years before the Temple was built; but we do not need to believe the story.

Now take a good look at this mass of venerable buildings opposite. Nearest to us is the bell-tower, unfinished since the great fire of 1808. Behind the tower,

* Acts v : 15.

† Acts ix : 26-30; Galatians i : 18-19.

on the left, is the great dome, directly under which we shall later see the Holy Sepulchre itself. What are all these crowds of people doing here, filling every roof and ledge, and thronging the court below? It is Holy Week, and the Greek Patriarch is making a visit of state to the Holy Sepulchre. We shall take a look at him and his attendants shortly.

You know what gives a world-wide interest to this old church—yes, more than an interest, the deepest reverence for it. It is the belief of millions that on this spot was Mount Calvary of old, where the three crosses rose, and where the tomb of Jesus was hollowed out of the rock. They show the exact place where every event of that awful tragedy took place. They point out all the sites with such definiteness and such confidence that the thoughtful visitor can scarcely avoid a feeling of disgust with regard to the entire building and its contents. The evidence in favor of this location is principally traditional and scholars have exposed most of its pretensions a hundred times. Yet it was to rescue this building from the rule of the Moslems that the crusades were fought in the Middle Ages. All Europe sent forth its noblest sons, and poured out rivers of blood, to found a Christian state of which this church was to be the center. But it was all in vain; the Crusader's kingdom was soon swept away, and the Holy Sepulchre remains to this day in the grasp of the Ottoman Empire.

If we were standing in that crowded doorway, down there, we should see on the left of the entrance a little recess where a detachment of Turkish soldiers is always on guard over the building. The principal business of the guard, however, is not to maintain the Turkish control, but to keep order among the hundred thousand

pilgrims of varied Christian beliefs and from every Christian land, who, every year, visit this ancient church. You know, this is one of the only two buildings in the whole world where Roman Catholics, Greek Christians, Syrians, Copts and Armenians—all the great churches except the Protestants—worship under one roof. The other "Union Church" we shall find at Bethlehem, over the cave where Jesus was born. But in neither of these two churches is there Christian unity; each sect or division of Christianity has its own chapel, and the privileges of each are jealously guarded around the Holy Sepulchre itself, where they perform their several rites in turn and never together.

Close by that door, inside the church, is a large red stone, called "The Stone of the Anointing," where they believe that the body of Jesus was laid, when prepared for the tomb. It is the fashion for pilgrims to have their own shrouds measured and laid upon this stone, as a preparation for their own burial: and a tailor is at hand, there in the church, to cut off the grave-cloth and make the shroud! This is only one instance of the many pious frauds and superstitious practices that thrive around the Church of the Holy Sepulchre.

Shall we enter that arched doorway with the crowd, and find our way to the rotunda under the dome, where stands the Holy Sepulchre?

Position 21. The Holy Sepulchre

Right in the center of this great circular room, sixty-eight feet in diameter, rises before us a highly decorated but rather tawdry edifice of marble. You notice in front of it some gigantic candlesticks and almost innumerable lamps—the gifts of worshippers. Lamps

hang everywhere around the rotunda. There is a row of them almost over our heads in front of us. Those little balconies above are for the favored few on Christmas and Easter, when the whole building is thronged by a disorderly and rather dangerous multitude of worshippers. Now look closely into the open portal to the shrine. Perhaps you can see that it has two rooms, the outer one, where a marble table or altar stands, and a dark entrance to an inner room beyond. The outer room is "The Chapel of the Angel," and yonder little altar is supposed to mark the spot where on the morning of the Saviour's resurrection the angel stood outside the tomb and said to the amazed women, "He is not here: He is risen, as He said."¹ Back of the altar you see another little arched portal. That leads to the interior of the tomb itself; and there on the right, is a recess cut in the rock, where the worshippers at this shrine believe that the body of Jesus lay entombed for three days.²

If one could only believe all these statements with unquestioning faith how real these events would become! Did the angel stand in that spot? Was the Saviour buried in that inner chamber? We must admit that very few competent scholars have accepted these traditional localities, and that there is a growing tendency to find the true Calvary elsewhere, as we shall see in our journey around the city. But we must respect the reverent faith of the countless millions who for fifteen centuries have here knelt and worshipped their risen Lord.

There are between thirty and forty chapels and rooms in the Church of the Holy Sepulchre, but we

¹ Matt. xxviii : 2-6.

² John xix : 41-42.

have no time to visit them all—and indeed few of them have more than a legendary interest. We leave the building through the door by which we entered it, and we happen to be just in time to see a certain famous procession.

Position 22. Easter Procession of the Greek Patriarch, entering the Church of the Holy Sepulchre

There walks the Patriarch at the rear of the procession of dignitaries. You can distinguish him by his bell-shaped tiara, while all the other ecclesiastics wear black hats with the crowns almost flat. A crosier is borne in front of him as the emblem of his office. Notice the richly embroidered robes and wide collars of these dignitaries. On either side of the Patriarch walks an attendant holding three tapers. Do you notice the double row of Turkish soldiers on either side, wearing the inevitable fez cap? These are the guards of the procession, keeping the crowd away from the sacred personages. A venerable looking ecclesiastic, with gray beard and spectacles, is looking directly at us. Do you notice that many in the procession are carrying candles? I wonder what are the thoughts of those Moslem soldiers who stand on guard to protect these Christians from each other? (Turkish soldiers are always Mohammedans; no Syrian Christian is acceptable for military service.) More than one riot has taken place within those sacred walls, and the pavement around the Sepulchre has been covered with blood and heaped with dead bodies from the quarrels of the so-called Christian sects.

Now let us turn again to the map of Jerusalem (Map

1) and find the Via Dolorosa. It starts at St. Stephen's Gate, just north of the Haram Enclosure (Mount Moriah), and near the traditional Pool of Bethesda (Birket Israil) leads westward, though with two abrupt turnings, past the barracks of the Turkish garrison, which are on the site of the ancient Tower of Antonia, and ends beside this Church of the Holy Sepulchre.

Position 23. Pilgrims on the Via Dolorosa, the route to Calvary

Is this street, thronged with pilgrims, actually "the Sorrowful Street," the Via Dolorosa, through which our Redeemer walked, bearing His cross? Evidently those worshippers believe it, as their reverent attitudes and fervent looks attest. Many of those standing here with their backs toward us are monks, for we can see the round shaven spot on their heads—the tonsure. Those hoods and veils show that some nuns are there too. See those ladies with modern bonnets, on the edge of the circle; are they pilgrims, or only tourists, looking on in mere curiosity? The procession has paused for a service at one of the "Stations of the Cross," the spot where it is said the suffering Saviour first fainted under the weight of the cross. Do you notice the monk who is conducting the service?

But is this the real "Street of Sorrows?" Was this the route through which the Saviour of the world walked, a doomed man, bearing His cross from the Gabbatha to the Golgotha? If we were only certain that Pilate's judgment hall was at the Tower of Antonia, and that Calvary was under the roof of Holy Sepulchre Church, then this might indicate the general route, though the real street is doubtless from thirty

to fifty feet underground. But the evidence is as strong to locate Pilate's court-room at the Tower of David (Position 9), as at the Tower of Antonia (Position 18), and it is certainly as strong to place Calvary on the north, as we shall see it later, as it is to place it on the west. Damascus street, which runs north across the city, is just as likely to be the true Via Dolorosa as is this where the pilgrims are worshipping. But whether the location be right or wrong, the fact is the same, and that mighty fact is brought before us on this street as nowhere else, that Jesus of Nazareth once stood in this city, crowned with thorns; that some pavement here was pressed by His torn feet; that on His lacerated back rested a cross, which He bore for you and me. That picture may take the place before our minds of this scene upon which our eyes are resting.

There stands in Jerusalem one church which we are now to visit, not so much because of its traditional memories, as because of its beautiful interior, and the tragic history of the sect that worships there. Follow down Damascus street upon the map to the Armenian Quarter on Mount Zion, and find the convent of St. James. Within this convent we shall find the Armenian church. The spot where we are to stand is marked 24.

Position 24. The beautiful church of the Armenian Christians

Yes, this is beautiful, not with the beauty of classical lines and proportions in its architecture, but with that of rich and abundant decoration. Look at the carvings on the walls, and the crystal chandeliers, and silver lamps hanging from the ceiling! The Armenians,

though oppressed for centuries, are nevertheless the richest people in this city, as they are throughout the Turkish Empire, for they have almost a monopoly of trade, and they are shrewd in business. If the Turks rob them, they cheat the Turks, it is said. And they show their liberality, as well as their taste, in the gifts which they bestow upon their church. Notice the pointed black hood on the man in the long robe. That is the characteristic headgear of the Armenian monks, and is often seen in this part of the city, where the Armenians number about six hundred souls.

This church is dedicated to St. James, and tradition says that it stands on the spot where he was slain.¹ It brings to our thought, therefore, that early day in the history of Christianity,² when the Christian church was exclusively Jewish, when Peter, James and John were its three recognized leaders, when Solomon's Porch in the Temple was its preaching place, and when the believers were wont to meet in "the upper room" on Mount Zion. This was the pentecostal church, living in a brief golden age of peace, before the preaching of Stephen and the vision of Peter opened the door to the Gentiles; and before the persecution begun by Saul of Tarsus scattered the little company, and sent the gospel abroad to a wider field. As we think of those early days of the Christian Church, and read of what believers had to suffer for the faith, the martyrdoms in Palestine, the slaughter of thousands in Rome, we are often inclined to feel that no such cruel brutishness would be possible in men to-day. But the horrible butchery of thousands of these Armenians reminds us of what human passion, urged on by religious fanaticism, is still capable of doing.

¹ Acts xii: 2.

² Acts i to v.

From the Armenian Quarter on Mount Zion, turn on the map to the Jewish quarter in the Tyropœon Valley, the most wretched section in the city; and outside the southwestern wall of the Haram (Temple) Enclosure, just south of the continuation of David street, you find the Jews' Wailing Place, to which we go next.

Position 25. The Jews' Wailing Place, the outer wall of Solomon's Temple

Look first of all at the great stones which stand in rows to form the western wall of the ancient Temple Enclosure. Do you notice on the upper row that most of the blocks have a narrow bevel, or smooth border? You can trace a few signs of the same beveled edge on the second row from the top, and even on some of the stones still lower, but scarcely any of it is seen on the lowest tiers. That beveled border is the sign of the very earliest Jewish masonry. It may have worn off the lowest tier, or those may have been rough stones in the foundation. We are looking, then, on the wall where it was laid by the Phœnician builders of the first Temple, in the days of King Solomon. Not many of the localities in Jerusalem or in all the land can show the workmanship of man as ancient as this wall. The old Temple enclosure was about a thousand feet square, divided into various courts, which stood one inside another, all open to the sky, and the innermost court of the priests surrounding the Holy House itself. This wall upon which we now look was the exterior wall of the Gentiles' court, on the western side near the southwestern corner.

You see these groups of Hebrews, standing up close to the wall, some of them pressing their faces against the stones. This is as near as any Jews are permitted

to approach the precincts of that hill toward which every Israelite in the world turns when he worships, and even for the poor privilege of praying and weeping here they were compelled, until recently, to pay a heavy price to their Moslem masters. If any Jew should attempt to enter the Haram Enclosure, which is on the other side of this wall, he might be slain upon the spot. On certain days, especially on Fridays and fast days, the Jews enter this little court and engage in a solemn service of wailing over the destruction of their Temple and the sufferings of their race. Rich and poor, men and women, old and young, meet here together, and read in Hebrew the litany of their sorrow. There is more real sadness in the hearts in these people who come here than we can easily imagine. It is indeed touching to think of their coming here again and again, leaning against this old weather-beaten wall, kissing the stone, and agonizing, lamenting and praying. Men and women sit here for hours reading their worn Hebrew prayer-books. The women, you see, wear shawls on their heads, instead of bonnets, and the men are covered by their own peculiar head-dress, or fur cap. Of the 57,000 who dwell within and around the walls of Jerusalem, about 42,000 are Jews. Most of them are miserably poor, for there are few sources of revenue in the city; and they are largely dependent for support upon the *Kaluka*, or contribution of pious Jews throughout the world. The Jewish population would be larger but for the strenuous efforts of the Turkish government to keep the Jews from settling in the land; and even those efforts are not altogether successful, for the number of Jews is constantly, though slowly, increasing. If Palestine were free from the Turkish rule, the land would speedily be filled with Jews.

Now we pass out through that little doorway, and again find David street, extending from the Temple Enclosure to the Jaffa Gate. You will see on the map, about midway, this street crosses Damascus Gate street, one of the principal thoroughfares of the city. We will follow that street to its terminus at the Damascus Gate, and take our stand once more on the northern wall, east of the Damascus Gate, the same point from which we obtained our first view of the city (Position 11). Then we looked toward the southwest; now from the same point we shall turn our eyes northward, over the wall, and the "New Calvary" will be before us.

Position 26. The "New Calvary," outside the Damascus Gate

We have before us the prospect north from Jerusalem, so familiar to millions of eyes through the long past. But look for a moment on that rounded grassy knoll, with the two caverns yawning under it, and then recall those lines which have been sung so often:

"There is a green hill far away
Without a city wall,
Where the dear Lord was crucified,
Who died to save us all."

There are hints which point to this place as the hill of Calvary far more strongly than to the traditional Holy Sepulchre. We know that Jesus was crucified outside the city;¹ and this has always been without the wall, while the other Calvary may have been enclosed within it. The resemblance of that elevation, with its two caves, to a human skull, with its two eye-sockets, might have suggested the name Golgotha—"skull-like."² Moreover,

¹ John xix : 20 ; Hebrews xlii : 12. ² Luke xxiii : 33 ; John xix : 17.

we know the cross was planted in a public place, near to the city;³ and this is beside the Damascus road, one of the most frequented in all the land. Then, from early Jewish writings, we learn that this hill, north of the city, was given up to the execution of criminals, and received the name, "Place of Stoning." There is another remarkable statement made about this hill; that it is, and has long been, especially hateful to the Jews of the city, who always utter a curse when they pass it, though they cannot tell why. Our worthy Christian guide through Palestine told us that this is without question a fact, and that the words of the malediction when translated are "Cursed be the man who ruined our nation by calling himself its king." If indeed this be "the place called Calvary," then it is the center of the Christian world.

Picture to yourself three crosses yonder, with One Innocent in the centre; see the circle of Jewish enemies and Roman soldiers around Him; look at the sorrow-smitten mother, the sympathizing women, the beloved disciple standing near; see the gloom gathering over the landscape, and hear the seven mighty words sounding out from the lips of the Crucified. Can you make yourself feel that it was all real, and that it was for us He hung and suffered there?

"What Thou, my Lord, hast suffered,
Was all for sinner's gain:
Mine, mine was the transgression,
But Thine the deadly pain.
Lo! here I fall, my Saviour;
'Tis I deserve Thy place;
Look on me with Thy favor,
Vouchsafe to me Thy grace."

There is another place of deep interest at the base of

³ Matt. xxvii : 39; Mark xv : 21, 22.

this hill. On the extreme left, do you see a garden enclosed by a high wall, with ragged cliffs along its farther side? Near the bottom of that part of the cliffs is the entrance to a tomb discovered by General Gordon; it is hollowed out of the rock, as are many of the ancient sepulchres around Jerusalem. This has been named, although we hesitate to accept the title, "The Tomb of our Lord." Let us go and look into it.

Position 27. "The Tomb of our Lord," "New Calvary"

Who are these two people in white garments that have seated themselves in this cave? They are young Syrian girls from the English Protestant school, dressed in the costumes of their people; and they simply show us how two people might have appeared in such a tomb as this, "one at the head and the other at the feet, where the body of Jesus had lain."¹ We dare not say that this was the tomb of Joseph of Arimathea, where from sunset on Friday until early in the morning of Sunday, the form of the Crucified lay wrapped in grave-clothes. But we can say that this tomb is found where once has been a garden, in the side of a hill that may be Calvary;² that it belongs to the Roman period, as its form shows; that it was hewn out of the rock; that but one burial place was completed in it,³ although two others were left unfinished; and that the receptacle for the body was such that two people could be seated beside it, as the women found the two angels on that Easter morning.

Even the possibility that we may be looking upon the rock-walls which once enclosed the body of Jesus makes our heart beat faster! And it should bring the

¹ John xx : 11-12.

² John xix : 41.

³ Luke xxiii : 53 ; Matt. xxvii : 60.

scenes of the burial, the sealing, and the rising vividly before us. Not far away stood the cross—it could not have been more than a quarter of a mile away—from which tender hands took down the torn, dead body of “Him who they had trusted would redeem Israel.” Imagine the little procession down the hillside in the gathering gloom; the body hastily wrapped in linen clothes, and the napkin covering the face; the women standing by and watching while all that seems to be left of the Nazarene is laid to rest in yonder rocky bed; the stone rolled against the door, and stamped with the ruler’s seal. Can we bring home to ourselves how they felt on that night as they turned away from the tomb and from the hill?

There is another tomb in this vicinity which will show “the stone rolled away.” Find on the map of Jerusalem and its environs (Map 1), the “Tombs of the Kings,” half a mile from the city, and a little to the north-west of “The New Calvary.” Here a vast system of sepulchral caves has been discovered, which shed much light upon the forms of burial among the Jews. Though called the “Tombs of the Kings,” they were excavated long after Jewish kings had ceased to reign in Palestine. It will pay us to go and see the way in which a tomb was closed by rolling a stone against it. It will make the entrance to our Lord’s Tomb real to us as it never has been before. Our standpoint is marked 28.

Position 28. A Tomb with the stone rolled away

Notice that dark opening to a tomb, approached by steps where these two young women are seated. Do you see the round, flat stone standing at the door? A frag-

ment has been broken off on one side, but the curve in the edge of the stone is shown, and also the groove in which it has been rolled when the sepulchre was closed. You can see how heavy it must be. When it rolls forward, too, it goes down an incline and drops into a niche. To roll it in its channel and especially to roll it away from the tomb entrance would require the strength of two men, and would be far beyond the power of women like those seated at the entrance.¹ Moreover, when shut, the tomb could be easily sealed, as we know our Lord's tomb was sealed when the watch was set.²

A visit to such a tomb as this, less than a mile from the place where Jesus was buried, ought to make the facts in the gospel history exceedingly real. It was in connection with such a tomb as this, and not far from here, that occurred that most momentous of all events for the salvation of the world—Christ's resurrection from the dead. Our salvation depends upon this—a risen Christ: "If Christ be not risen, then is our preaching vain, and our faith is also vain." To such a stone door as this the Roman soldiers brought, toward evening of that terrible day, the dead body of Christ. Such a stone as this they moved, with straining muscle. You can see the ponderous stone roll upon its channel; you can hear an echo sound through the cave as it strikes the wall; you can think of the utter despair of any return to life that the sound brought to those women as they realized that all was over, and He whom they loved was sealed within the iron hills.³ But can you also picture to yourself the surprise two days afterward when those same women found the great stone rolled

¹ Mark xvi : 1-3.

² Matt. xxvii : 66.

³ Matt. xxvii : 60, 61.

away, and an angel sitting upon it?⁴ Can you put yourself in John's place as he stood in the open door of the tomb, and reverently hesitated to enter it?⁵ How like John it was to stand at the entrance; and how like Peter it was to rush forward into the tomb, and see for himself that the body was no longer there! Do you remember that John, though second to enter the tomb, was the first to believe that His Master had risen; and to believe before he had seen Him living? He saw the long grave-cloths wrapped and lying in order; he saw the napkin that had covered the face carefully folded and laid by itself; and then the conviction rolled upon his consciousness that this was no stealthy robbery of a grave, but the calm conduct of One who was in no haste to depart. "Then that disciple saw and believed!" Blessed were they who believed after they had seen their Lord; more blessed the disciple alone of the eleven who believed without the sight.

Do you notice on the map of Jerusalem a road leading from the so-called Tombs of the Kings southward to the city? Before we re-enter the city we shall pause at a point on that road, not far from the wall, and look at the Damascus Gate. The spot where we are to stand is marked 29.

Position 29. The Damascus Gate, the northern entrance to Jerusalem

The gate is open, and we have here excellent types of the life that is continually passing in and out. They are worthy of thoughtful observation.

Those narrow windows above, how clearly the sky

⁴ Matt. xxviii: 2.

⁵ John xx: 1-9.

shines through them! And the pinnacles and overhanging little boxes for watchmen—you notice how they are arranged to command the entrance to the gate. This wall was built about 1540 by Soliman the Magnificent, the greatest of all the Sultans. He reigned while Henry VIII. was King of England, and Charles V. was Emperor of Germany, and while Martin Luther was awakening Europe from its sleep of centuries. The purpose of the wall was to protect Jerusalem from the raids of Arab robbers from the desert; and against small bodies of warriors armed after the ancient manner this wall is a sufficient safeguard. But one modern gun, four miles away, could demolish it in an hour. You see this little group of black tents, right in front of us. This is an Arab encampment; and those ragged people belong to the ancient race of the Bedouin. One finds a camp of them at the gate of almost every city near the wilderness. They pick up a bare subsistence by trading horses, telling fortunes and stealing a little; but they are wretchedly poor.

I have no doubt that Saul of Tarsus, when he came out of Jerusalem on his way to Damascus, with the purpose of destroying the church,¹ found just such a squalid group of Arab tents right here, and passed many more on his journey. This was the very road over which he must have traveled, for it is the direct road to Damascus, one hundred and thirty-three miles northeast of Jerusalem. And when, three years after, Saul returned, a transformed man, preaching the faith which once he persecuted,² it was through this gate that he entered the city for that visit of fifteen days with Peter and James. It would not require much imagination to think of the two apostles as waiting yonder at the gate.

¹ Acts ix: 1-3.

² Acts ix: 23-31; Galatians i: 17-19.

Now find on the map of Jerusalem (Map 1), the Haram Enclosure, which we have already learned covers the site of Solomon's Temple. At its northwestern corner notice the Pasha's residence, which occupies, by the way, the spot where once the Tower of Antonia stood, just north of the Temple. From that point (marked with a red 30) we shall look at the only fine building in the city—for that matter, the only fine building in the land.

Position 30. The Dome of the Rock, site of Solomon's Temple

We are looking, you remember, to the southeast. Think for a moment where we are, and on what we are looking! Do you notice that mass of rock at our feet? That is the native rock of Mount Moriah, just as Abraham found it when he climbed this hill for the offering-up of his son;¹ just as David saw it when he walked over this hill from Mount Zion in order to build his altar.² That octagonal building yonder is the Dome of the Rock, which covers the site of Solomon's sacrificial altar. It is called the "Mosque of Omar"—why, no one knows, for it is not properly a mosque, though regarded by the Mohammedans as a very sacred place; and it was not built by the Caliph Omar, but by Abd el Melik, about 700 A. D. Let us always refer to it by its better name, the "Dome of the Rock," which states exactly what it is. You notice that it is of two colors, light and dark. That is because the upper part is covered with porcelain tiles, and the lower part with marble. It stands, you see, on an elevated platform; you can almost count the marble steps leading up to it. If we should walk up

¹ Gen. xxi: 1-3.

² II. Sam. xxiv: 18-25; II. Chron. iii: 1.

those steps, we would find that all that upper platform is "holy ground," and that we must take off our shoes, or put slippers over them. Those colonnades are on the west side of the Enclosure, and are the principal entrance from the city. What are the little domed square buildings all around? Some of them are shrines or places for prayer; perhaps we might call them chapels; others are schools, and some are unoccupied. That smaller open building on the left of the Dome, and quite similar to it, is called "The Judgment Seat of David." The Moslems say that it was built as a model for the larger building, and by the same architect.

Do you notice beyond the Dome of the Rock another large, long building, with a dome over its further end? That is the Mosque el Aksa, a true mosque, since it has a minaret, a prayer-niche or recess in the wall looking toward Mecca, and a pulpit. It stands at the southern side of the Temple Enclosure, overlooking the Valley of the Kedron, as we saw when standing on the Hill of Evil Counsel (Position 14). It was erected by the Emperor Justinian in the sixth century, A. D., and was transformed into a mosque by the Saracens, after their conquest of the city. You can see a section of the eastern wall, in the distance on the left, and beyond it the rocky surface of the Mount of Olives.

This plateau before us has been built over so many times and in such varied architecture that it needs a strong imagination to bring back its actual appearance at the different epochs of Bible history. In David's time it was outside the city, but late in his reign he chose it for the site of the Temple that his son should rear. How magnificent it must have been in Solomon's day, surrounded by corridors and towers, and with

the front of the temple where now the octagonal building stands! Do you not see King Hezekiah walking across that platform,³ bearing in his hands the insulting message of the Assyrian emperor, to lay it before the Lord, yonder at the altar, where we see the great dome? Isaiah stands there, with the vision of the Lord of Hosts still illumining his face;⁴ Jeremiah, mournful yet courageous, delivers his message of woe on that platform.⁵ Look at Nebuchadnezzar's army pouring through the broken wall, while the Temple roof rises in flame, and its wall sinks in ashes! And six hundred years later, in the courts of a new Temple, see that Child of twelve years standing while a circle of scribes around are wondering at His knowledge of the law, and His mother is pressing her way through the throng to lead Him away!⁶ See that Child grown now to manhood, with His whip of small cords, driving out the profaners of His Father's House!⁷ Listen to Him as He faces the frowning nobles and priests, with answers sharper than sword-thrusts; look at Him as in tender words He teaches the people, and with gentle touch He heals the blind and the lame!⁸ Look at Peter and John, arm in arm, walking across the pavement, and pausing yonder before a helpless cripple, to whom they give something more precious than silver and gold!⁹ Can you see Paul of Tarsus kneeling in prayer yonder, all undisturbed by the muttering and scowling of the mob that in a moment shall be ready to rush upon him with murderous purpose?¹⁰ But up in the tower the Roman soldiers are ready to rescue that apostle from the violence of his countrymen, and lodge him in the castle

³ II. Kings xix: 14.

⁴ Isaiah vi: 1.

⁵ Jeremiah xxvi: 1, 2.

⁶ Luke ii: 46.

⁷ John ii: 13-16.

⁸ Matt. xxi: 14.

⁹ Acts iii: 1-10.

¹⁰ Acts xxi: 26-36.

as a prisoner. Such are the events that succeed each other as in a dissolving view through two thousand years, from Abraham to Paul, in the history of this storied spot.

We will walk across this rocky plateau, ascend those steps, and enter the door of yonder octagonal building. Within and directly beneath the dome is the actual rock which has played a considerable part in the history of this land from the earliest times. Very probably Abraham looked upon it. We shall see it also.

Position 31. The sacred Rock, where the Temple Altar stood, Mount Moriah

Moriah signifies "provided by Jehovah," and is supposed to be where Abraham offered Isaac.¹ Look at that rough, massive, native rock! You are on its southern side, facing toward the north. On the left or western side, the rock has been roughly hewn into a platform; and there are several artificial channels and indentations running across its surface, but as a whole, it remains almost as it was when David stood upon it, and Solomon knelt before his altar there.² In size, the naked portion is fifty-seven feet long (from north to south), forty-three feet wide, and rises six and a half feet above the floor of the building. Do you notice that high railing of iron? It surrounds the Rock, and was erected by the Crusaders, in the Middle Ages. You see that there are two rows of columns, with arches above them? These form double corridors, one inside the other, around the interior of the building. Do you notice that the two columns of the outer circle do not

¹ Gen. xxii: 2.

² II. Chron. vi: 13.

match? One has a wider block above its capital than the other. All the sixteen columns in this building were taken from ancient temples, and are of different size and color, but brought to the same height of twenty feet by blocks placed upon them. At each of the eight corners in the exterior corridor stands a massive stone pier, and one at each of the four corners of the interior corridor. You can see one of the exterior piers, and one of the interior, on the left. They are covered with finely designed tiling. Do you notice those little arched windows? Their panes are of plaster with innumerable colored glass plates through which only an exceedingly dim religious light can enter. On the north side—most distant from where we are standing—a part of the rock has been cut away, probably for the ascent leading up to the altar: for on this rock from the days of Solomon to those of Titus, 70 A. D., the daily sacrifice was offered. Under the Rock is a cave which can be entered by a staircase under that projection on the right. Probably that cave was a cesspool under the altar, having connection by a sewer with the brook Kedron; but its original purpose has been crowded out of thought by the fantastic legends that Moslems have told about it.

We forego the fancies, and recall facts enough to make this one of the most impressive places on the earth. On this very spot was David's altar, when the angel stood, with drawn sword over Jerusalem;³ and here stood Solomon's altar, for four hundred years. Then for fifty years the sacrifices ceased, and the Rock was heaped with ashes, until the returning exiles built upon it a new altar for the second Temple.⁴ Before that altar stood Ezra, Nehemiah, Zechariah, heroes and

³ I. Chron. xxi: 16-27.

⁴ Ezra vi: 3-12.

prophets of the latest Old Testament history; and then after the four centuries of silence came the heroes of the New Testament, the Master and His twelve disciples, looking at the sacrifices upon this same rock and seeing in them new meanings. On that day in A.D. 70, when the soldiers of Titus broke into the Temple, they came here and slew the High Priest offering the sacrifice where for a thousand years his predecessors had offered it before, and then altar and temple and sacrifice were swept away, never to be restored.

You noticed on the southern side of the Temple Enclosure the Mosque el Aksa. Let us enter it and look at its interior. The map of Jerusalem (Map 1), marks our standpoint, 32.

Position 32. The pulpit of Omar, Mosque el Aksa

According to Mohammedan tradition, there are four requisites for a true mosque: a minaret, from which the faithful are called to worship; a fountain where they wash before their prayers; a *mihrab*, or recess in the wall in the direction of Mecca; and a *mimbar* or pulpit. The first two of these in connection with el Aksa, are out of doors; but the last two are just before us. Do you see that curving place in the wall, to our left? That is the *mihrab*, or sacred recess, which shows the direction of Mecca, where Mohammed was born. Toward that place all the worshippers turn in their prayers, even as Daniel in Babylon prayed with his window open toward Jerusalem;¹ and as the "ark" in every Jewish synagogue throughout Europe and America is in the eastern end, so that the worshippers face

¹ Daniel vi: 10.

toward it. Do you see that steep, narrow staircase, just to the right of the recess? That is the *mimbar* or pulpit, upon which a Mohammedan preacher stands every Friday to address the people. He must never read his sermons; he must never employ any oratorical devices, or gestures, but must speak in a monotonous tone, not calling attention from his message to himself. You see the prayer rugs spread upon the floor. Each worshipper removes his sandals as he enters the mosque, and so must each visitor.

This building was once a Christian church, built by the Greek emperor Justinian, in the sixth century after Christ; but it was taken by the Saracens under the Caliph Omar, A.D. 636, and turned into a mosque. The building rests on subterranean vaults and arches, for the original surface of Mount Moriah is far below the floor. "El Aksa" means "the most remote," and it points back to a time when this was the mosque farthest from Mecca. To-day this is the most sacred place in all the world to Mohammedans, excepting the shrine at Mecca, and pilgrims who journey hither receive the same title, "Hadjj," as the pilgrims to Mecca.

Now we are to start for Bethany. As you know, this little town rests on the farther side of the Mount of Olives, southeast of Jerusalem. You can find its location on the small map of Jerusalem, the Mount of Olives and Bethany (Map 2). We will stop first, however, as this small map and also the map of Jerusalem show, at the point marked 33 where the road leading down from St. Stephen's Gate joins another one in the valley. From that place we can look southeast toward Bethany.

Position 33. The lower road to Bethany, southeast from Jerusalem

The valley immediately before us is occupied by a plantation of olive trees. We find this tree everywhere in Palestine. Its fruit is the most reliable and most valuable crop in all the land. When one sells a field, the olive trees in it are specified in the deed, or otherwise their ownership is reserved by the seller. It takes forty years after planting for a tree to bring a profitable crop, but its owner must begin to pay taxes on it at once, though his children and not himself will gather the fruits of it. And the farmer is forbidden to pluck a single olive until the tax has been fixed and paid.

Yonder across the valley is the Garden of Gethsemane, which we saw at a distance before, once from the path outside the east wall, near the Golden Gate (Position 17), and again from the slope of the Mount of Olives (Position 18). Do you notice that carriage, with two horses, standing in the road? A party of tourists have left it, and are probably walking among the trees of the Garden. There is a road branching off to the right which skirts the foot of the Mount of Olives, and follows the valley.

The main road climbing the hill is the carriage road around to Bethany, which lies a mile and a half to the eastward. That is the road which our Saviour must have trodden over and over again in His visits to Jerusalem; for He made His home in Bethany and went back and forth daily; to the city in the morning, returning to Bethany in the evening.¹ How real the story seems as we look on that old road! Does it not bring up to you vividly the days between the Anointing and the Last Supper, when every day (save

¹ Matt. xxi : 17 ; Mark xi : 11, 12, 19, 20.

Wednesday) Jesus walked over that road to the city, and then at evening sought again the shelter and safety of that home in Bethany?

Behind us, as you know, at the top of this lane in which we are standing, is St. Stephen's Gate, and you will see why that name was given. It was because here, where these loose stones are piled up beside this road, Stephen, the first Christian martyr, won his crown.² Look again on Map 2 and note how near this place is to the Temple, where Stephen was on trial before the Jewish Council. The elders listened to his fiery eloquence, and felt the power of his unanswerable logic, which pointed to a kingdom of God for Gentiles, no less than for Jews. They could not meet his arguments, so they assailed him with blows; they dragged him from the court-room and out of the sacred precincts of the Temple. Through the gate which now bears his name the crowd rushed with their unresisting victim: and here he fell, a prayer for his slayers rising from his lips. It is only tradition that locates this scene at this exact spot, but it is very ancient tradition, and there is good reason for accepting it. We have an interest in this place, more than in many others, because it was Stephen who caught the first prophetic glimpse of a church for Gentiles as well as Jews, who proclaimed the open door before Peter beheld his vision, who began the work of the world's evangelization, the work that was carried forward by the young man who on this spot kept the garments of those that stoned Stephen, all unconscious that he should yet become Stephen's successor.

Before we pass over the hill to Bethany we want to

² Acts vii: 54-60.

enter Gethsemane. First, though, let us turn aside to the spot marked 34 and look at a company of lepers. The disease is not considered contagious, excepting by contact, and so these unfortunates are allowed to frequent this valley, though not allowed in the city.

Position 34. "Unclean! Unclean!" Wretched lepers outside Jerusalem

Can you endure to look at those wretched people, pleading for alms from the passers-by? There are generally forty or fifty of them outside the city. Look at the stumps of hands from which the fingers have dropped off! See those twisted and deformed feet! There is a mystery about this terrible malady, which has not yet been fathomed. No one knows its origin. It comes upon its victims through a strange law of heredity, which will leap over several generations, and then break out anew; but there are cases which have no traceable connection with any previous leprosy. Wherever we see it in this land, it takes us back to the old Bible time. These three lepers are like the ten whom Jesus met;¹ they may beg for help in horrible, unintelligible sounds—for the disease rots the inner as well as the outer organs—but they never attempt to touch the passer. They are shut out of the cities, and live by themselves in loathsome communities,² where leprous women have children, in infancy fair as others, but the terrible curse is upon them and is certain to develop later. There is no more cure for the leper now than there was in Naaman's day.³ Perhaps the strangest phase of the disease is that it is almost painless. Dread-

¹ Luke xvii : 12-19.

² II. Kings vii : 3.

³ II. Kings v : 7.

ful as are the sores on a leper's body, he scarcely feels them.

What a picture all this is of that other, deeper, deadlier disease of sin—a disease that every man inherits from a line of sinning ancestors; a disease so insidious that it is hard for the sinner to believe in his own guilt, ready as he is to see the same symptoms in others; a disease which no human power can cure, or even arrest; a disease which when it is finished brings forth death;⁴ a disease which can be reached and healed by the transforming touch of the Son of God!

Now let us enter that hallowed enclosure, the Garden of Gethsemane. The place where we are to stand is set down on Map 1 and marked 35.

Position 35. Ancient olive trees, Garden of Gethsemane

Does it seem difficult, at first, to feel that this was the garden of the Saviour's agony? But look again at those venerable olive trees—do not they, of themselves, recall the event which fixes the eyes of the Christian world upon this spot? One can well call up the awful scene of sorrow that was enacted here, the Saviour kneeling alone, falling upon the ground, sweating great drops of blood. We might almost believe that our Saviour knelt under one of these very trees, so old and worn they look, but we know that even the olive does not live two thousand years; and, moreover, that the Romans cut down all the trees around the city in their siege, 70 A.D. There is no difficulty in the supposition that this group of trees may be the direct descendants,

⁴ James 1: 15.

and only one remove from those which gave to this place its name, Gethsemane, "olive-press."

Here then we look upon the suffering Son of Man, and try to realize that He suffered for us. Close at hand were sleeping the three disciples, willing in spirit, but weak in flesh. Through yonder cypresses appeared the traitor with his band. Do you see in the distance the wall of the city out of which they came?

"Where climbs thy steep, fair Olivet,
There is a spot most dear to me;
The spot with tears of sorrow wet,
Where Jesus knelt in agony.

"I love in thought to linger there,
To tread the hallowed ground alone,
Where on the silent, midnight air
'Rose heavenward, Lord, Thy plaintive moan.

"I fondly seek the olive shade
That veiled Thee when Thy soul was wrung;
When angels came to bring Thee aid,
That oft to Thee their hearts had strung.

"There on the sacred turf I kneel,
And breathe my heart's deep love to Thee;
While tender memories o'er me steal
Of all Thou didst endure for me."

—Ray Palmer.

Now we shall visit Bethany. On the map of Jerusalem and Bethany (Map 2), you see the place to which we go, on the opposite slope of Olivet. From the point marked 36 we are to look down on the little village situated on the southeastern spur of the Mount. Jerusalem will be off at our right (at the west).

Position 36. Bethany, looking south from the eastern slope of Olivet

What a squalid, miserable place it is! Can you imagine Martha, that careful housekeeper, having her

home in such a cluster of hovels? Most of the people living here to-day are wretchedly poor; the young woman's string of silver coins glittering over her forehead represents the larger part of the savings of her family—accumulated funds are kept in this form instead of being put in a bank as would be the case in our own country. The dowry of a marriageable girl is practically advertised in this way for the information of possible suitors.

We must sweep away the present, and build in our thought another Bethany on that hillside; for the Palestine of to-day is only the shadow and the ruin of the Palestine two thousand years ago. The stones that formed part of Martha's and Mary's house are unquestionably on that hillside now, although there is not a house now standing in the village that was standing when Jesus visited Bethany. Yet we may be shown all the places connected with the New Testament story in this place; for instance, do you see on the right, just outside the village, two ruined towers? That, they tell us, is the house of Simon the leper,¹ where the feast was made in honor of Jesus, when Martha served, and Mary anointed the Saviour's feet. Simon must have been a rich man, they suppose, and hence they gave his name to the largest house in the place. Near it, but out of our present range of vision, is the so-called Tomb of Lazarus. It would tax our credulity to accept these exact locations, but we know they all once stood upon this hillside; we know that our Lord walked over these paths, and counted yonder village as one of His homes. It is probable that even in His earlier visits to Jerusalem Jesus stayed here, since both Luke and John gave us hints to that effect.² We know that in

¹ Mark xiv: 3-9.

² Luke x: 38-42; John xi: 1-5.

the third year of His ministry (the year of opposition), He came to this very place, and found Lazarus dead, and four days in his tomb.³ Try to call up that scene—the sorrowing sisters, the sympathizing friends, the sepulchre with stone before its door, the tears of Jesus, then the mighty word of command, and the form wrapped in burial-clothes standing alive? That most marvelous of the miracles of Jesus, save the crowning one of all, His own Resurrection—has stamped itself upon this place. Its name now is el Azariyeh, “The Lazarus.” Who has not wished to ask, as the great laureate has written⁴

“Where wert thou, brother, those four days?
There lives no record of reply,
Which telling what it is to die
Had surely added praise to praise.

“Behold a man raised up by Christ!
The rest remaineth unrevealed.
He told it not, or something sealed
The lips of that Evangelist.”

There are other questions that haunt us concerning Lazarus after his return to life here: What became of him? What kind of a man would he be who has come back from the other world? Another great poet has tried to answer these questions in his own strange way, imagining a physician of the time writing a letter to another physician after an interview with Lazarus, thirty years after his resurrection.⁵

One other event in the life of Christ, the closing scene of all, comes before us as we look on this place. Here Jesus was seen for the last time on the earth, ascending into heaven.⁶ Not in Bethany, but somewhere near

³ John xi:17.

⁴ Tennyson's “In Memoriam,” Nos. xxxi, xxxii.

⁵ Robert Browning, “An Epistle containing the Strange Medical Experience of Karshish, the Arab Physician.”

⁶ Luke xxiv:50-53; Acts i:8-12.

it, perhaps on some spot at this moment in our field of vision, perhaps not far from where we are standing. We hear His final utterances; we see Him slowly rising in the air, with outstretched hands of blessing, while the disciples vainly reach after Him; we hear the angel's promise, "He will come again," and with that scene before us, we look with renewed interest upon Bethany.

Even though we do not believe in the legendary localities, here and elsewhere, let us go beyond those olive trees and look at the so-called home of Martha, Mary and Lazarus. The place where we are to see it is marked 37 on the small map of Jerusalem and Bethany (Map 2).

Position 37. Ruins of the home of Martha, Mary and Lazarus

That is the house, directly in front, with the boy upon its wall. It opens, you see, on a little court, as do nearly all Oriental houses, and not upon the street. Invariably a high wall shuts off the enclosure. In some such court-yard as this, on this very hillside, Jesus must have sat, while Mary listened at His feet, and Martha hurried around in her household care. You will remember that about six months after the raising of Lazarus, Jesus was in Bethany again, having come up from His ministry in Perea, for His last visit to Jerusalem. Here he made His home during four or five days, going to Jerusalem over the road that we have just seen (Position 33), and returning to His safe and quiet resting-place at evening. Little dreamed those sisters, as they saw Him depart on the Thursday of that week, that he was leaving their house for the last time, and that on the morrow they would behold him hanging upon a cross!

We have now moved about Jerusalem so as to become definitely acquainted with the city, as a whole, as well as with many of the most important points of interest within and about its walls. A great deal more can be learned by returning to these places many times and trying by careful observation to note their almost numberless details. If we do this we shall find that they contain unlimited possibilities of suggestion to help us realize more vividly the significance of the city's great past.

Next we set out to visit the places of greatest historic interest scattered through the land. First we turn south. The road from Jerusalem to Bethlehem, as we trace it on Map 1 and Map 7, starts at the Jaffa Gate (Position 9), crosses the Valley of Hinnom below the Lower Pool of Gihon (Position 13), turns to the left of the Hill of Evil Counsel, and goes directly south, though with many windings around the hills. Now refer once more to the general map of Palestine and find Bethlehem, about six miles south of Jerusalem. Our next three outlooks will be gained there.

As people enter the town they come almost at once to the place of greatest interest, the Church of St. Mary, or of the Nativity.

Position 38. Church of the Nativity, Bethlehem

We are in Bethlehem—Bethlehem of Judea! How much this scattered company of people look as we have always vaguely supposed people appeared in the streets of Bethlehem in those olden times. Indeed we can look at this scene before us with the assurance that we know, in all essential respects, what a street scene in Bethlehem was like nineteen hundred years ago. To one accustomed to the changing fashions of the West it is difficult

to think of this company as actually existing to-day, at the beginning of the twentieth century—it is easier to feel that we are back in the past, looking at the people of those far-off times. What subjects have been discussed on this spot by groups like these, back through the ages! What eyes have looked here on similar scenes! How many times has grain been sold here as we see men selling it now in this market place! Note the man buying grain near us, the good measure he is getting, the grain being pressed down and running over. It is an ancient custom here in the East to give the man who buys every kernel he can make lay on the measure. Now turn in the Bible to Luke vi: 38, and see whether you do not feel that Christ had just such a scene in mind—a scene which He had often looked upon—when He uttered those words: “And it shall be given unto you, good measure, pressed down and shaken together and running over, shall men give unto your bosom, for with the same measure that ye mete withal it shall be measured to you again.” Do not these words come now with greater force than ever before? Could that great truth have been expressed in a more forceful way? What a great Teacher Christ was!

That building beyond is of deep interest, for many believe, and with some reason, that it stands over the very place where our Divine Teacher and Saviour was born. The church stands in the center, flanked by three monasteries, two of which we see, one on the left and the other extending toward us on the right. It is thought that the central structure is the one erected here in 320 A.D. by the Emperor Constantine. At any rate, this is an example of the earliest Christian style of architecture, and, according to Jerome, who lived here shortly after its construction, this church was un-

doubtedly built upon the site of the Bethlehem Kahn, or Inn. The Kahns on ancient caravan routes were situated at certain fixed places and held their positions for centuries, so it is very possible that the Kahn spoken of by Jerome was in the same place as the one to which Joseph and Mary came. Tradition as early as the second century (Justin Martyr) holds that the stable of this Kahn was a rock-hewn cave. But though there may be lingering doubt in regard to the exactness of this location of Christ's birthplace, still we need not let the spirit of criticism deprive us of those emotions which a scene in Bethlehem should awaken. This locality was referred to under the name of Ephratah, or Ephrath, "fruitful," (Genesis xxxv: 19; Micah v: 2;) as Bethlehem-Judah (Ruth i: 1); as the City of David (I. Samuel xvi: 18; Luke ii: 11).

We are now looking about east, and we shall soon go to the top of the church and look back in this direction. From that higher position we can get a more general view of the town.

Position 39. Bethlehem of Judea, the birth-place of Jesus

We are looking at the city in a westerly direction, from the roof of the church. The square now below is where we watched the grain-sellers. Do you see the peculiar flat stone paving directly before us? That is where the atrium or entrance hall of this ancient church of St. Mary, generally known as "The Church of the Nativity," once stood. See those camels lying on the ground, with their knees folded under them, as only a camel can fold his knees. That tall tower in front looks like the minaret of a mosque: and such it may

be, though we are told that in 1831 the Moslems were all driven out by their Christian neighbors, their "quarter" was destroyed, and since that time the few Mohammedans in the city have had no mosque; but that may refer to the worship and not to the building. The distant spire and tower belong to a Greek church; for in this city of eight thousand people all the great churches are represented—Greek, Roman and Armenian. The building with many arches, on the right, is a monastery. The houses have a more solid and respectable look, do they not, than those in most of the villages that we have seen? That comes in part from the fact that the Bethlehemites of our time are Christians, always more progressive and prosperous than the Arabs; but in part also from the money left here by innumerable pilgrims and tourists. Every visitor takes away some relic or souvenir of Bethlehem.

Three names stand out in the annals of Bethlehem, Ruth, her great-grandson David, and David's greater descendant, Jesus the Christ. Through these streets in her widow's veil walked the young Moabitess who had chosen Israel and Israel's God.¹ In this very square perhaps the boy David played with his young companions.² Who knows but these walls may have echoed to the song, "The Lord is my Shepherd," when it was sung for the first time to the accompaniment of David's harp? Yonder slope on the right leads downward to the city gate; and up that very slope one day climbed a tired young woman, leaning on her husband, and vainly seeking a resting-place, until she found it in a stable, just under the roof where we are standing; and there in a manger she laid her first-born son, whose name has given a world-wide glory to this "little town

¹ Ruth i: 16-22.

² I. Samuel xvi: 11-13.

of Bethlehem."³ Up that same ascent in the dead of night came hastening the shepherds to look upon the wondrous Babe;⁴ came later those men from the distant East, the Magi, led by a star, to worship around the cradle of the child and to lay their gifts at His feet.⁵ Can you not see another little company in the night—Joseph and Mary, and their Babe, hasting from the city to escape the sword of Herod?⁶ They will show you just outside the city a cave where 'tis said the Virgin mother tarried to nurse her infant; and where as a drop of mother's milk fell on the floor, a spring of water bubbled up, and has been flowing ever since. There is a better memorial of Jesus in this town than any cave; it is an English Protestant school, taught by some devoted Christian women, where you can hear a company of little children carol in English and in Arabic the verses, "Hark, the Herald Angels Sing!"

Some of the events that transpired near Bethlehem have given its surroundings an undying interest. Let us pass out of the town and look at a scene which, at a glance, takes us back to the times of the Old Testament.

Position 40. A barley harvest near Bethlehem

Look at that gray bearded, turbaned farmer standing there at ease, while everybody else is hard at work! Evidently he is the master of the reapers, maybe the owner of the field. His name might be Boaz, for aught we know.¹ See that donkey, almost hidden from view by the sheaves that cover him. Do you notice how primitive are the methods of gathering the grain,

³ Luke ii: 4-7.

⁴ Luke ii: 8-18.

⁵ Matt. ii: 1-12.

⁶ Matt. ii: 13-15.

¹ Ruth ii: 4.

a reaping-hook cutting down a wisp at each stroke, and the sheaves made up and bound by hand? Do you see that baby sheltered from the sun in his cradle? Perhaps the woman with an armful of sheaves is his mother. These women work like the men from sunrise to sunset, for a few cents, bringing their dinner with them to the field and eating it during a short rest at noon. One of the two women in front has just taken a drink from the water-jug and is handing it to her companion.

Ruth may have looked like one of these women, wrapped around the head with a coarse veil, and dressed in garments as common as these. Yet I think that a company of harvesters in the days of Boaz and Ruth would have been somewhat less ragged and common than this, for we must remember that these are days in Palestine of oppression and robbery, when the people are kept wretchedly poor; while those were days of quiet, and in the main, of prosperity. We sometimes call the three centuries when the judges ruled "the age of anarchy," because our conception of order implies some central government. But except at rare intervals of invasion and subjection the Israelites lived on their mountain summits in peace, tilling their fields, obtaining at home all the necessities of food and clothing, having absolutely no foreign relations, and with little use for a government. They were contented, frugal, and industrious; and when at times foreign foes held sway over them, there was always a Gideon,² or an Ehud,³ or an Othniel⁴ to appear as the champion of Israel and break the chain of oppression. The whole period of the Judges, from Joshua to Samuel, sweeps before us as we look upon this harvest field. The Israelites lived

² Judges vi: 11-13.

³ Judges iii: 15.

⁴ Judges iii: 9.

alone upon their mountains, while waves of conquest rolled around them. They tilled their fields, and occasionally went up to Shiloh to worship at the Tabernacle. Each man did what was right in his own eyes⁵ and while there was a neglect of the rites and ceremonies of the law, there was upon the whole prosperity and progress.

Follow on the map of Palestine (Map 7), the road running southward from Jerusalem, and fourteen miles beyond Bethlehem you come to Hebron among the mountains of Judah. We shall look at it first from the east, standing at the spot marked 41. Remember while you stand there that Bethlehem and Jerusalem are off at your right.

Position 41. Hebron from the east

Do you know that this is one of the three or four oldest cities in the world? It was standing in the days of Abraham, nearly four thousand years ago, and has maintained an existence ever since. It rises terrace-like upon the hill, and is compactly built, like most Oriental cities. Among those crowded buildings are several fairly prosperous Mohammedan factories where leather bottles and glass beads are made for the Syrian trade.

Do you notice on the right a building somewhat like a castle, with a tower at the corner nearest to us, and another tower, not quite so high, at the further corner? That is a building which we should like to visit, above almost every other place in this land; for, without a doubt, it contains the tombs of Abraham, Isaac and Jacob.¹ But none save Mohammedans are allowed to

⁵ Judges xvii: 6.

¹ Gen. xxiii: 1-20; Gen. xlix: 29-31.

enter it; and even to approach it will expose us to some risk of our lives. The Moslems in this city are the most bigoted and fierce in all Palestine. No Christian visitor ever sleeps within the city walls. Some friends of mine who entered the city and went as near as they were able to go to the mosque, were pelted with stones and dirt and filth, and on their return to camp found their clothes covered with the saliva that had been spat on their backs! Those boys watching us on the stone fences would stone us out of the region if they dared. The tree on the left is a fig tree; those on the slopes of the hill you will recognize as olives.

At this very place Abraham pitched his tent, and built his altar—for the altar is prominent in every encampment of that grand old patriarch.² Here he received news that his nephew, Lot, had been carried away a captive by the marauding kings from the east; and from this place he led his little army on a swift march far northward, “even unto Dan,” where he made a night attack, scattered the invaders, and recaptured their prisoners and booty.³ More than any other place, Hebron seems to have been a home to Abraham; and here you know he bought his family burial cave, which may yet be found beneath yonder mosque. How strange it seems, and yet we know he walked up and down these slopes.

Step across the gulf of a thousand years, and you find Hebron David’s capital, while he reigned for seven years as King of Judah, before the throne of Israel was tendered to him.⁴ Absalom’s conspiracy against David was matured in that city,⁵ and there he was crowned for a brief, inglorious reign, ending in an igno-

² Gen. xiii:18.
³ Gen. xiv:1-16.

⁴ II. Sam. ii:1-4, 11.
⁵ II. Sam. xv:7-12; xviii:9-17.

ble death across the Jordan. Another thousand years, and at the opening of the New Testament story we find Zachariah and Elizabeth living in a suburb of this city—for it was a city of the priests.⁶ Perhaps John the Baptist as a boy climbed these hills, and gathered figs and olives from trees like these, and stood with awe at the tomb of his great ancestor, Abraham. Three great men, you see, Abraham, David and John the Baptist, stand before us as we look on this ancient city.

Now let us walk around to the other side of the town, and look down upon the mosque.

Position 42. The mosque of Machpelah, the burial place of Abraham, Isaac and Jacob

We are now looking in a southeasterly direction. The most distant hills must be near Beersheba. This was indeed a familiar prospect to Abraham and his family, as well as for hundreds of those who came after him, for we can be assured that the outlines of those distant hills were practically the same then as now. How many times they turned their eyes down this valley in early morning and at noontime beneath the same sun that casts its shadows here. But notice more closely this wall, for it is all that you will ever see of the building, even though you should journey half way around the world to visit it. There is no cave on all the earth that the archaeologist and the Bible student so greatly long to explore as the cave that lies within these walls; for while we may be doubtful about many sites, we can be certain that the cave beneath this

⁶ Luke i: 5, 6, 39, 40.

mosque contains the tombs of Abraham, Isaac and Jacob. Not more than half a dozen Europeans in as many centuries have been able to penetrate within those walls. Do you notice that the upper tiers of masonry are very different from the lower? Can you see that the lower courses have pilasters or buttresses at regular intervals? You can scarcely see that those lower stones are dressed along the edges, as we saw them in the wall of the Temple (Position 25). The upper wall is modern, built since the Mohammedan occupation; the lower is very ancient, perhaps of the Herodian age. They tell us that the monuments over the tombs of the patriarchs are not under yonder pointed roof, but in the court in front of it. The real sepulchres are below in the cave under the tombs that are shown, just as in our cemeteries the square sarcophagi stand above the graves which they represent.

How far back into the world's annals this old tomb takes us! More than a thousand years before Homer sang, or before Rome was founded; a time when Babylon, even, was young, when Egypt only of the nations was old. Then it was that Abraham bought this hill, and buried in its cave his wife Sarah.¹ The stone was rolled away again and again, when Abraham himself was buried there by Isaac and Ishmael;² when Isaac was laid there by Jacob and Esau;³ and for the last time when Jacob was placed there by his twelve sons.⁴ The old wanderer was laid here at his own dying request.⁵

“Not where the Pharaohs lie with incense wreathed
Round awful galleries grim with shapes of wrath,
Hawk-headed, vulture-pinioned, serpent wreathed,
Hued like an Indian moth.

¹ Genesis xxiii: 1-20.

² Gen. xxv: 7-10.

³ Gen. xxxv: 29.

⁴ Gen. 1: 1-13.

⁵ Gen. xlix: 28-32.

"But lay him where from forest or green slope
 To Mamre's cave the low wind breatheth balm,
 Chanteth a litany of immortal hope,
 Singeth a funeral psalm.

"Bear him, ye bearers, lay him down at last
 In still Machpelah down by Leah's side.
 On the pale bridegroom shimmering light is cast
 Laid by that awful bride."

—*W. Alexander.*

Turn back now to the Palestine map (Map 7) and find Bethlehem, then follow eastward on the trail leading to the Dead Sea, and you come to Mar Saba, a famous convent, which we shall pause to see. The spot is marked 43 and the red V lines show that you are to look across the brook Kedron to hills on its northern side.

Position 43. The lonely convent of Mar Saba in the Wilderness of Judea

This solitary figure before us stands on one side of a mighty gorge, and on the other side, right on the edge of a terrific precipice, hangs the convent. The brook Kedron flows through this deep valley far below on its way to the Dead Sea. Do you see those five tall buttresses leading up to a dome and a cupola? They are on the wall of the church which contains the tomb of St. Saba, a monk of the fifth and sixth centuries, A. D., who founded his monastery in this place, the loneliest in all the land.

Hundreds of years ago a monk living in this very convent wrote, in Latin, a hymn which we all know to-day in an English translation:

"Art thou weary, art thou languid,
 Art thou sore distressed?
 'Come to me,' saith One, 'and coming
 Be at rest.'"

There is no structure other than Bedouins' tents between here and the vicinity of Jerusalem, about ten miles up this same valley. See that massive wall around the convent on two sides! That has kept off many an attack from the Bedouins of the desert, who have often tried to rob the monks of their treasures. Do you notice the road climbing down the hill outside the wall? That is the only way of approach to the monastery. The road creeps down the cliff on the other side of the wall out of sight from our point of view; and the entrance is through that tower to the left of the cupola. You can just see the top of the arch at the portal. Men are admitted as guests if they arrive before sunset; and they may obtain good entertainment; but women are shut out, because you know a woman once made trouble in the Garden of Eden! In the little courtyards here and there through those groups of buildings are fig trees, on which the fruit ripens earlier than anywhere else in the land, from the fierce heat of the sun on these rocks. This monastery, centuries ago a place of high sanctity, has of late become a sort of penal colony, where refractory monks of the Greek Church are kept in a sort of a prison discipline. Do you notice the little balcony overhanging the precipice close beside the dome? One moment's view from that dizzy height was enough for me, and suffices for most visitors. Unless one has steady nerves his head swims as he looks down into the valley, where the brook Kedron rolls over the rocks. We visit this place solely on account of its romantic, strange appearance, for it has no connection with the story of the Bible.

We will look at one more landscape in the land of Judah, one that is typical of most of the region west of

the Dead Sea. Notice the point to which we go, on the map of Jericho and its surroundings (Map 3). It is marked 44 and the red lines tell us that we shall be looking a little south of east, in the direction of the Dead Sea.

Position 44. Picturesque Palestine, the Wilderness of the scapegoat

We are in the land of Jeshimon, or Solitude. Jerusalem is about six miles away at our right, *i. e.*, at the southwest. What a wild waste, a chaos of mountain and valley! Not a brook rolls through these ravines to turn their desert into a garden. Even the Arabs dare not pitch their tents in such a desolation, for they—who can live almost anywhere—cannot find even a wretched subsistence here. The solitary Arab before us, with his musket on his back, is a Bedouin guard, who is indispensable for any trip into the wilderness. In the distance you can see the Mountains of Moab beyond the Dead Sea. This is “the hill country of Judea.” You remember how this receives its name, “The Wilderness of the Scapegoat.” On the great day of the Atonement, in the fall of the year, the High Priest chose two goats.¹ One was slain, and his blood was sprinkled on the Ark of the Covenant, in the Holy of Holies within the veil. The other goat was led out of the Temple and the city to “a land not inhabited,” and there was left to die. He was supposed in the figurative action of the Orient to carry away the sins of the people into the wilderness, and never to bring them back.

No doubt David looked on this very landscape more than once in his wandering while a fugitive from the jealousy of King Saul.² We call to mind the shepherd,

¹ Leviticus xvi: 1-26.

² I. Samuel xxiv: 1-2.

the poet, the leader, whose harp may have been tuned on these very hills. Those years of wandering were a bitter experience to David, but they inspired some of his sweetest psalms which have been the heritage of believers in trouble during all the centuries since his day; and withal they were a discipline to his character, for in the hard school of adversity he learned how to reign.

We may associate another and a greater name than David with this wilderness. In some such region as this—perhaps even now in the field of our vision—our Lord fasted and was tempted.³ It was not strange that after the sudden and overwhelming consciousness of His personality and His mission coming upon Him at His baptism, He should go forth into a lonely desert place to calm His spirit and to meditate upon His work. Nor was it strange that He should fast; for in such an intensity of feeling He might forget the body and its needs, even for days and days. And the first temptation was thoroughly in accord with His surroundings; when tension gave way, and hunger came upon Him, and He realized that He was in the desert with no means of supplying His bodily needs; naturally the suggestion came to Him to use this newly possessed power of working miracles for the support of His own life. How the solemn and awful loneliness of nature harmonized with the deeper solitariness of His own soul! He in this Wilderness of the Scapegoat was the One who bore our sins afar, into a land not inhabited, so far that they return no more to burden our hearts or to defile our conscience.

The ride down the steep descent from the mountains of Judea to the plain of the Dead Sea is one of the most tiresome and trying in all the land. In tracing the

Matt. iv: 1-11.

route on the map, Jericho and its surroundings (Map 3) it is hard to realize how much of a descent it is from the mountain ridge to the shore of the Dead Sea, where we shall find ourselves next. Look for the forty-fifth standpoint at the northern end of the Dead Sea, on the general map of Palestine (Map 7), and also on the special map 3.

Position 45. On the north shore of the Dead Sea

Do you know that these men on horseback are at the very lowest spot of the earth's surface open to the sky? This shore of the Dead Sea is nearly 1,300 feet below the level of the Mediterranean Sea, nearer the centre of the earth than any other place in the world. Those hills which you see in the distance are the mountains of Judea, for we are looking from the northern shore of the Dead Sea toward the southwest, as our maps show. The water is shallow just here, and those two men yonder in the edge of the sea could wade out a long distance if they could only stand upright in the water; but you know that it is very dense and one can neither walk in it up to his waist nor sink into it. Though shallow just before us, off to our left, in the northeastern part of this sea, the water is 1,300 feet deep. The beach you notice is of sand and small pebbles; notice how it is dented by the hoofs of horses. You know that the old belief was that Sodom and Gomorrah, with three other cities, are lying beneath these waters.¹ Indeed, one imaginative explorer thought that he had found their ruins, all crusted over with salt. But there is no hint for this opinion in the Bible narrative; indeed there is strong evidence against it, for if Abraham could see the

¹ Genesis xix: 24, 25.

plain and its cities from his tenting place near Hebron, they could not have stood where the sea now lies.² Just north of the Dead Sea there is a great bend in the River Jordan, which is now supposed to surround the plain where the five villages—not cities in the modern sense—were located.

This sea is not often mentioned in the Bible, yet many of the great men in its history must have looked upon it. Abraham saw it from yonder heights, and so did David many times in his wanderings. Moses looked down upon it from Mount Nebo in his dying view of the Promised Land;³ Joshua and his army saw it as they descended from the table-lands of Moab down to the plain of Jordan. Elijah and Elisha must have viewed it, for they often visited Jericho, only six miles away on the north.⁴ Our Lord as he went up from Jericho on his last visit to Jerusalem could have seen this blue surface.⁵ Indeed, there is a wonderful view of it from the summit of the Mount of Olives, where the blue lake looks as though it might be three or four miles distant, down in the valley, but it is eighteen miles away, though the spectator can scarcely believe it.

From the plain at the head of the Dead Sea we turn northward, cross the River Jordan, and enter the land of Moab. Remember the natural divisions of the land of Palestine, the Sea Coast Plain, the Shephelah, or foot hills, the Mountain Region, the Jordan Valley, and the Eastern Table Land. The latter, the land of Moab, east of the River Jordan, and a little north of the Dead Sea, is our next destination. The spot from which we are to get our next outlook is marked 46 and from it you find

² Gen. xix: 27, 28.

³ Deut. xxxiv: 1-3.

⁴ II. Kings ii: 4, 5.

⁵ Luke xix: 1, 28, 29.

V lines extending westward across the river. (See Maps 3 and 7.)

Position 46. Jordan and the "Promised Land," west from the cliffs of Moab

And that is the River Jordan. How brown and muddy it looks. We are here in the spring, when from the melting of the snow on the Lebanon Mountains, and from the spring rains throughout the land, the Jordan is swollen far beyond its ordinary volume, and turbid with the mud washed down the hillsides. You notice that we are looking down the stream, but in a westerly direction, as the river bends just here. At our feet is the plateau of the cliffs of Moab, beyond is the plain of Jordan, upon which is the site of ancient Jericho. That range in the distance belongs to the Judean mountain system flanking the Plain of Jericho on the west. So you can take in at one view three of the natural divisions of the land, the Mountain region, the Jordan Valley and the Eastern Table Land. Jericho—which we shall see later—lies just beyond our vision on the right. Do you notice that there is a lower level of the plain near the river, and in the distance a higher terrace? The lower plain is watered by the river, the upper terrace is apt to be dry, and has great areas of desert. Give this land a good government, interested in the welfare of the people, and those white spaces will soon become green from tillage through irrigation.

What are the scenes in the past that rise before us as we look over this landscape? The commanding figure of Moses seems to stand on the brow of this precipice, viewing the land of promise. But Moses' mount of vision was a loftier point, further back from the river, from which he could turn northward and south-

ward and see all the land from Mount Hermon to the lower end of the Dead Sea, and westward from his vantage point he could look over those mountains of Israel which bar our view, and could see the blue Mediterranean beyond them.¹ What a life was that of Moses, forty years in Egypt growing up to his destiny, forty years again accomplishing it—greatest among leaders, legislators and creators of nations, for his work abides in the world as the foundation of modern law. It was not far from here that the host marched over the dry bed of Jordan led by the Ark of the Lord;² and somewhere near, perhaps on the upper terrace, they pitched their camp. A very different people were they from their fathers, the unorganized mob that had come out of Egypt. In the wilderness of Mount Sinai they learned self-reliance, and discipline, and courage; and they passed over Jordan a conquering host.

Let us climb down from this cliff in the land of Moab, cross over, and take a nearer view of the River Jordan, looking down from yonder point where the river bends southward. People are there taking part in a baptismal service.

Position 47. Baptising in the Jordan

Does the Jordan look at all as you had expected it to look? How brown and muddy is its current—not at all like the blue waters of Switzerland, or some romantic streams in America! See the bushes and trees that it has torn away from its banks and carried down its tide! You remember that the word Jordan means “descender,” and that it earns its name, for it falls more than three thousand feet in a distance of less than one hundred

¹ Deut. xxxiv: 1-4.
Joshua iv: 19-23.

and fifty miles, or more than twenty feet to a single mile. No vessel has ever sailed up or down its current for any distance. One man traversed it with a canoe, rather than in it, for he carried his canoe almost a quarter of the voyage! It has no romantic dells or grassy slopes, and places are few where it can even be seen, much less reached by the traveler. Yet this eddying stream before us possesses an interest deeper than that of mere beauty in appearance. To untold millions of people it is a sacred river with holy memories. Thousands of pilgrims every year, at untold sacrifice, come from distant lands to bathe in its waters, no matter how discolored they may be. Many come to it for the holy rite of baptism, believing that its water will surely wash away their sins. Look how sincere and reverent are the pair standing in the water! To them this is a holy service, whatever it may be to those who witness it from the shore. Yonder Arab, with his sword, is probably the "guard," who receives blackmail for protecting the pilgrims from his own tribe. Notice the difference of attire on the other standing figures.

Do you suppose that the people who thronged around John the Baptist at this place were dressed like these people? No one can tell to a certainty whether the garb worn in those days throughout Palestine was that now used by Orientals, or that portrayed on the ancient Greek and Roman monuments, or something different from both. But whatever the dress, here or near here, John the Baptist sounded forth his message and performed the sacred rite,¹ which represented the putting away of sin and a surrender to the will of God. May not this modern baptism on which we are looking recall to our thoughts that wonderful scene when the

¹ Matt. iii; 1-6.

herald and his long-promised king, John the Baptist and Jesus the Messiah, stood together beside this very stream, when the mystic Dove hung in the air, and a voice was heard from the heavens, "This is my beloved Son, in whom I am well pleased."²

From the River Jordan we turn westward toward the site of ancient Jericho, six or eight miles distant. Notice on the special map of Jericho (Map 3) the point to which we go and the direction in which we shall look from that point. The red lines indicate that we are to face nearly westward, toward the traditional Mount of Temptation.

Position 48. The mountains of Judea from the Plain of Jericho

What a wealth of wild flowers! Can you see at the foot of the mountains the natural terrace rising above the plain? It was on that higher level that Jericho stood when Joshua entered this land. Farther to the right, near the mountain's base, is the "Fountain of Elisha." Both this fountain and the city of ancient Jericho we are to visit soon. We cannot see Eriha the wretched successor of Jericho, which is located at some distance from its ancient site. Do you notice the similarity of names, Jericho and Eriha? But those mountains remain, looking down upon the ruins and the hovels, just as they looked down upon the old "city of palm trees."¹ There are no palm trees at Jericho now, and few throughout Palestine, though the palm was anciently one of the emblems of the land. Look closely at yonder mountain; can you discern the caves that everywhere are hollowed out in its sides? They are

² Matt. iii: 13-17.

¹ Judges i: 16.

very ancient, and in the ages of monasticism were occupied by hermits. That is Mount Quarantania. The word sounds a little like "quarantine," which is derived from its name, and means "forty days." Tradition says that the forty days' fast of Jesus after his baptism was observed on this mountain, and that from its summit the tempter showed Him "all the kingdoms of the world and the glory of them."² But there is no evidence except tradition in favor of the locality. To my mind this mountain was, in the time of Christ, too near a city, and too much visited by men—even though its visitors were mostly robbers—to be "the wilderness" of the fasting and temptation. Yet the mountain before us calls up a long line of events in Bible story upon which it looked. It saw the host of Israel march across the river Jordan and pitch their camp somewhere on this plateau.³ It saw that host in solemn procession walk around the city walls, led by a company of priests blowing trumpets of rams' horns.⁴ It beheld those walls of Jericho falling down to earth, while the shouts of Israel rose to the sky. It has witnessed the changes that have swept across this plain in the centuries of Old Testament history, and it looks down upon its desolation now. Perhaps it will yet behold that plain once more watered and cultivated as the garden of the Lord, and new cities rising in place of the old wastes.

Near the foot of the mountain off at our left, where the road begins to climb from this Jordan Valley to the mountain region, there is a reservoir fed by a powerful spring. We will pause at that place, as does every traveler.

² Matt. iv: 8.

³ Joshua iv: 19.

⁴ Joshua vi: 8, 9.

Position 49. The Fountain of Elisha

Here certainly is something that connects itself directly with the Bible story. Of all the requisites for living in the East, the well or the fountain of every city is apt to be the most enduring. There is generally one water supply for the town, and to it the women, especially, resort with their jars borne on head or shoulder. Now, this is the only spring of good water to be found anywhere near either ancient or modern Jericho. It is not a reservoir, but a large and copious natural spring, bubbling up from the foot of the mountain. The natives call it "The Sultan's Spring," as if to express its supremacy over all the water on the plain. As this is the only spring of any consequence in this region which could have supplied ancient Jericho, there is little reason to doubt that it is the spring which Elisha the Prophet healed. Can you not see the prophet standing here, a jar filled with salt in his hand—some such jar as that man yonder is just dipping into the pool. He sprinkles the salt upon the water—salt, that which has hitherto made the water useless! A wonderful change comes across the fountain, it pours forth bitter water no more, but sweet and fresh; and sweet and fresh it has continued for twenty-seven hundred years since that day.¹ Here is the fountain beside the main road leading up the mountain toward Bethel and Shechem. What countless passers-by—prophets, priests, kings, crusaders—have dipped their jars into this refreshing tide, and have drunk from it! Doubtless the water that was on the table of Zaccheus when he entertained our Lord at his house, came from this ancient spring. Do you know that King Herod, who slaughtered the infants of Bethlehem, and who vainly strove to slay the infant

¹ II. Kings ii: 19-22.

Christ, passed the last months of his life here at Jericho?—he, too, must have drunk from this fountain!

Now let us climb a part of the way up the mountain, take our seat upon the ruins of an ancient aqueduct, and look back upon the plain. Let us not forget our map (Map 3). You see by it we shall then be looking south-east, across the northern end of the Dead Sea and to the mountains at the east of the Jordan.

Position 50. The plain of the Jordan, southeast from the Ruins of ancient Jericho

What a panorama is this spread out before us! Yonder on the right we can see the head of the Dead Sea, and beyond it the long line of the hills of Moab. There is the Jordan, after its long wandering finding rest in the sea. Can you see the eastern bank of the river, here and there touched by the sunlight? See the once fruitful plain of the Jordan with only stunted trees and bushes growing upon it. Do you notice where the plain rises nearer us, into a higher plateau, over which a path runs? There stood the Old Testament city of Jericho. All that is left of it now are those ruined heaps, and those are later than the Jericho of the Old Testament. This part of an old aqueduct on which these men are resting was probably here in Christ's time, as its foundations can be traced out over the plain to the site of the New Testament Jericho, which as you will see by the map, is in the extreme right of our view. The building stones of the later city have been so completely removed by the shiftless Bedouins that only traces of the foundations, level with the ground, can be found. To the left in the distance are the few buildings that make up modern Jericho.

I wonder what those two Arabs are talking about? We may be sure that it is not what we are recalling, the mighty scenes that were enacted on that broad terrace at the foot of the mountain. Old Jericho rises on that plain, with walls defying the attack of Joshua.¹ He cannot stop to lay siege to the city, and to starve it into surrender, for that would give his enemies in the mountain region time to combine against him. The walls must be taken by assault, but it is an assault such as the art of war has never seen before or since. Can you not see the army of Israel marching around those devoted walls, while from a window floats a scarlet cord swaying in the breeze?² We see the collapse of those defences, and the destruction of the city. We see that plain lying desolate, as desolate as it lies to-day, until five hundred and thirty years after Joshua's curse, its walls and gates arise once more, built on new-made graves.³ Who are those two stately figures that we see walking together down yonder path toward the river? They are Elijah, the destroyer of the old, and Elisha, the builder of the new; and yonder by those banks of Jordan waits the fiery chariot that shall part them.⁴ Nine centuries more, and we look down on another scene at the gate of Jericho.⁵ What is that throng coming up from the plain? Who is that little man climbing a sycamore tree to see a Stranger in the centre of that crowd? What blind beggar is that crying out by the wayside, and rushing forward with such eagerness that he leaves his garment? What face is that which looks up at Zaccheus in the tree, and down at Bartimeus by the gate, with an invitation to each? Joshua, Rahab, Hiel, Elisha, Zaccheus, Bartimeus,

¹ Joshua vi: 1.

⁴ II. Kings ii: 4-12.

² Joshua ii: 18; Joshua vi: 11-16. ⁵ Luke xviii: 35; xix: 1-10; Mark x: 46.

³ Joshua vi: 26; I. Kings xvi: 33, 34.

Jesus—these are the forms that rise to our view as we look down on the desolate ruin of Jericho!

Now find on the map of Jericho (Map 3) the brook Cherith (called to-day the Wady Kelt). It enters the Jordan Valley just a little to the south of Jericho, and in its progress down the mountains has hollowed out one of the most wonderful chasms in this land, torn as the land is with deep valleys. Let us pause in our climb up through the mountains to look at it.

Position 51. The marvelous gorge of Brook Cherith, and Elijah Convent

You can almost hear the echo of the Arab's gun that is just sending out its little cloud of smoke! How clearly the strata of the rocks appear in yonder cliff! Look at that convent, nestled in the crevice! Do you notice how closely the dome over its chapel hugs the overhanging rocks? Can you trace the path up from the valley to the convent, and the entrance to it at the foot of the cliff? See that cave hollowed out just above! If Elijah sought a refuge there from the wrath of King Ahab, he was well hidden.¹ How suddenly that mighty prophet bursts upon the view, with his message of warning, and then as suddenly departs to his hiding place! Can you not picture him sitting alone in yonder cave, sheltered by the mighty walls around, feeding upon the scanty dole brought by the ravens! See him bending over the brook, drinking from his hands, hollowed out into a cup! How he watches that stream, his only supply, sink into narrower channels day after day. If ever lived a man of mighty faith, that man was Elijah; and his faith was nourished by his prayer, for he dwelt in fellowship with the Highest.

¹ I. Kings xvii: 1-6.

Our next destination is Ramah, the home of the prophet Samuel. Its location is one of the unsettled questions of Biblical topography. Neby Samwil, four miles north of Jerusalem, Er Ram, five miles north of Jerusalem, and Ram-allah, nine miles north of Jerusalem, are three of the most prominent places claimed as Ramah, but there are six more, nine in all, having their advocates. We decide upon Ram-allah, and shall visit that city, among the mountains of Ephraim.

Notice our route on the map of Palestine (Map 7).

Position 52. A street in Ramah

Our coming seems to attract attention here. Everybody is looking straight at us. Rather embarrassing, isn't it—to be stared at by such a crowd! Here, now, is a typical street in an Oriental city. Notice how irregular, narrow and crooked it is. People in this country seem to build their houses in whatever angle to the street they may please, and to take up as much of the roadway as they desire. How do they get into these houses? Where is the front door? Generally the door opens through a high wall upon a little court, and one must cross the court in order to reach the house. How ragged and dirty many of these people are! And do you notice how varied are their head-coverings—fez caps, turbans of different colors, sometimes the fez and the turban together? We see that most ancient and common of burden-bearers, the ass with its colt. As usual, there are few women in the crowd. You can see one or two up in the balcony—one of them with her little child. That old patriarch, too, has come out on the balcony to see the strangers. You would often find children playing in the street here, though. Just at this moment their elders occupy the ground. Wooden

tops are favorite toys for small boys; jackstones are more enjoyed by little girls. Both boys and girls play see-saw and hide-and-seek in much the same way as children elsewhere.

I suppose that Ramah may have looked somewhat like this in the days of the judges, when Samuel was born and lived, and died here. I doubt, however, whether Elkanah, Samuel's father, and his two wives, Hannah and Peninnah, stood on an iron-railed balcony on the upper story of their home, for iron was much scarcer in ancient days than it is now. In some such house as these, perhaps, Samuel was born, for his father Elkanah was a leading man in this place.¹ Do you see Hannah leading her little boy through the street, to take him to Shiloh, about twenty miles to the north?² She comes back alone, for she has left her boy there in the Tabernacle, lent to the Lord. How the heart of that lonely mother here in Ramah must have thrilled with joy when the news was borne to her that the long silence of prophecy was broken, and that the Lord had spoken to her boy in Shiloh!³ Her son came back, and from their house here in Ramah went forth as judge ruling the land.⁴ After Gideon's day, no such judge arose in Israel as Samuel, with undisputed authority throughout the Twelve Tribes. He turned back the tide of Philistine rule, and led his backslidden people to the service of their God. Do you see that tall young Benjamite, Saul, the son of Kish, who has come to Ramah to inquire about his father's lost asses, and who on some such house-roof as these was anointed King of Israel by Samuel?⁵ Here, too, is a company of young men, "sons of the prophets," students in the word of the

¹ I. Sam. i: 1-3, 19, 20.

² I. Sam. i: 22-28.

³ I. Sam. iii: 1-21.

⁴ I. Sam. vii: 15-17.

⁵ I. Sam. ix: 1; x: 1.

Lord, gathered around Samuel.^o David is among them for a time, joining in their songs and services—and so perhaps are Gad and Nathan, Asaph and Heman—prophets and poets of the next generation. These are the forms out of the past that rise in this city of Ramah.

Following the main road over the mountains northward, we approach Bethel, twelve miles from Jerusalem. Here we witness the labor of a company of people in a field. Consult the general map of Palestine and you will find our fifty-third standpoint definitely marked, with guide lines telling that we are to look south in the direction of Jerusalem.

Position 53. Gathering tares from wheat in the stony fields of Bethel

How vividly this scene brings before us the parable of our Lord! Yonder stands "the householder":¹ you can distinguish him by his dress and dignity of carriage. Scattered over the field are "the servants." They are mostly women, you perceive, for in this land the labors of the field as well as of the house are wrought by the weaker sex. One woman, you see, is just wrapping her veil around her face, for she is quite near to us, and we are strangers. The Arab with a gun, on that heap of stones, might be a guard watching for robbers, but in this case I suspect that he is merely a visitor. You and I cannot distinguish between the tares and the wheat, but those sharp-eyed workers can; and that farmer yonder finds it a task of infinite trouble to weed out the false from the true. In our country we should devise some machine to screen them apart, but here labor is cheap, not over six to ten cents per day, and everything is done by hand.

^o I. Sam. xix: 18-24.

¹ Matt. xiii: 24-30.

How plain the parable becomes when we see it all wrought before our eyes! The wheat has come up thinly in this stony ground, and so reminds us, too, of the parable of the sower.² Why, do you suppose, did Jesus employ parables so constantly in teaching? Partly to arrest attention, and to set His hearers to thinking; partly that they might ever after find lessons concerning the spirit in common life. If those workers in the field had heard Jesus narrate this parable, they would remember it—would they not—as they patiently sort out the tares from the wheat?

Now look across the field to yonder hill. That is Bethel, "The Lord's House." First, though, the distant prospect is well worth more than a passing glance. We are looking a little west of south over the summits of the Judean mountains. The second elevation on our left is the northeastern side of the Mount of Olives. How often it has thus been pointed out to the Israelites on their way from Samaria and Galilee to a feast at Jerusalem. The elevations still farther away, more to the right, must be situated beyond Bethlehem, near Hebron. But as for this little modern town before us, it is small and poor, yet I suppose it is more of a place than Abraham found here when he paused on his journey southward from Shechem, and here reared his tents and his altar—the first altar named in this land.³ It was merely a heap of stones—and you see there are plenty of them—only a little more carefully piled up than the heap yonder where the Arab stands, but it brought Abraham just as near to his God as though it were wrought out of marble. This was one of the homes of Abraham, and his tent may have been pitched on this very field, though more likely on the slope of yonder hill.

A hundred and fifty years later, a lonely man walked up this hill leaning upon his staff, and lay down to sleep, his head pillowed upon stones like these at our feet.⁴ Glorious the vision that arose before Jacob's inner eye that night—the ascending stairway, bathed in glory, and the Most High God at its head, looking down with love and promise to that poor wayfarer.

There are other scenes in the story of this place from which we would turn away—for a thousand years later the house of God became a sanctuary of idols;⁵ but the picture that lingers in the memory is that of Jacob and his dream.

“I saw the Syrian sunset's meteor-crown
Hang over Bethel for a little space;
I saw a gentle, wandering boy lie down
With tears upon his face.

“Sheer up the fathomless transparent blue
Rose jasper battlement and crystal wall,
Rung all the night air pierced through and through
With harps angelical.

“And a great ladder was set up the while
From earth to heaven with angels on each round,
Barques that bore precious freight to earth's far isle,
Or sailed back homeward-bound.

* * * * *

“Yet to faith's eye the ladder still is set
And angel visitants still come and go:
Many bright messengers are moving yet
In this dark world below!”

—*W. Alexander.*

Follow on Map 7 our route over the mountains of Ephraim, nine miles north of Bethel, to Shiloh, which we visit next.

⁴ Genesis xxviii: 10–22.

⁵ I. Kings xii: 26–29.

Position 54. Shiloh, the resting place of the Ark

You see this level plain, with a hill rising beyond it? There is scarcely any doubt that this is the place where the ark rested after its long journey through the wilderness, and where the Tabernacle was set up by Joshua.¹ This plain would be sufficiently large for the Tabernacle and the homes of the priests around it. Let us in our thoughts clear away these heaps of ruin, and imagine this to be a broad, smooth, grassy field, as Joshua saw it. While looking upon the very place where long-past events occurred, we can, if we try, make them more real to us than in any other way. In place of that square building (I think they call it Deborah's Tomb, but am not certain), let us lift up the sacred Tent of Israel, with its two rooms, separated by a veil—the Holy Place, and the Holy of Holies. Before it in the open air stands the altar of sacrifice, the fire ever smoking upon it, and beside it the brazen laver, for washing the offerings. The field is staked off and curtained into a court, but each Israelite can lead his animal for sacrifice to the gate beside the altar, and see it slain by the priest's hand, and laid upon the altar as an offering for his sin. As generations pass by, a rude temple of stone takes the place of the ancient tent, and around it in the sacred enclosure are the rooms for the priests.

This field at Shiloh brings before us the entire period from Joshua to Samuel, "the age of the heroes," when judges ruled, when the ceremonial law was in neglect, when Israel lived alone in the mountain region, for the most of the time at peace, but occasionally through lack of a bond between the tribes and a strong government over them, overrun by enemies; yet upon the whole, an

¹ Joshua xviii:1; Judges xxi:19.

epoch of progress with growing tendencies toward unity. More great men arose during those three centuries than at any other period in Israelite history—men like Othniel and Shamgar, and Gideon, and Jephthah. Do you see in front of the ark yonder that venerable man wearing the breastplate, always attended by a little boy? That is Eli, the priest-judge, and the child Samuel is by his side.² Here came that startling voice in the dark to the boy, warning of the woe to come upon Eli and his house. Do you see Eli, sitting on his stone seat, nigh on to a hundred years old, his heart trembling for the ark of the Lord?³

When Eli dies, a curtain falls over Shiloh. Was it ravaged by the Philistine warriors? Or did it fall into gradual decay and final desertion when the ark was taken and the sacrifice ceased? We know that five centuries later it was a desolation, for Jeremiah pointed it to his people as a warning.⁴ The ruins in the distance are the remains of an ancient synagogue.

Let us take up the travel-staff again, and journey twenty-two miles northward to the twin mountains of Ebal and Gerizim. Follow first our route on the general map of Palestine. Then turn to our special map of Nablus or Shechem (Map 4). There you see that a little to the east of these two mountains, on the spur of Mt. Gerizim, we shall pause at an ancient well, around which more interest centers than at any other well in the world.

Position 55. Entrance to Jacob's Well, and the plain of Mukhna

See right in front of us a woman of Samaria, with her water jar upon her head! She is just going down

² I. Samuel iii: 1-15.

³ I. Samuel iv: 13.

⁴ Jeremiah vii: 12-14; xxvi: 6, 9.

those steps to the well. You can see the entrance to it under the roof where the man is standing. You perceive from the shape of the ruins around that a church once stood there. It was built in the fourth century, A. D., and was still standing in the eighth century. This shows how early and how continuous is the tradition clinging to this spot. Do you notice the stone wall surrounding this locality? For long ages it was open and exposed to marauders; now it is controlled by the Greek Catholics, protected, and in some measure restored, as we shall see when we descend to the well itself. The trees are apricots and olives, and in spring the ground here about the well is gay with wild flowers. We are looking toward the southeast. The grain-field beyond the wall is a well-cultivated and valuable tract belonging to a very rich Mohammedan, who owns large estates in this neighborhood and who employs the people in the near-by village as laborers. That road which you see beyond the wall leads off towards the right and then southward to Jerusalem. The hills in the distance are part of a line which borders this plain of Mukhna or Moreh on the east. Over our right shoulder, then, must rise Mount Gerizim, and almost directly back of us Mount Ebal.

Let us look first toward Mount Gerizim. Note carefully our present relation to these ruins about the well, and the new position that we are to take, that you may keep your sense of direction. We are now looking southeast. We shall move down to our left to a point a few feet to the left of that man leaning on those broken pillars by the well, and look across our present line of view toward our right, that is, in a southwesterly direction.

Position 56. Mount Gerizim, where the Samaritans worship, and steps leading to Jacob's Well

Now we have the broken pillars by the well entrance on our left, though the man has seated himself. The woman, you see, is still standing in the same position as before, but she has rested her water jar on the base of the broken columns by her side. The steps leading down to the well, which could scarcely be seen from our former position, are now before us.

By reference to our special map again we see that it is Mount Gerizim which looms up before us. It is only the poets who have represented Gerizim the mount of blessing as green, and Ebal, the mount of cursing as barren and desolate. Both may have been terraced and cultivated once, but both are bare enough now, although the Samaritans have recently attempted to start new vineyards on some parts of the heights you see just ahead. Gerizim is the sacred mountain of the Samaritans.¹ They claim that Abraham's offering of Isaac took place here,² and not on Mount Moriah, Jerusalem, and a few scholars—notably Dean Stanley—agree with them. Their humble temple can be seen in the distance, near the summit of the mountain, built amid the ruins of a more elaborate structure of former times. On the opposite or northern side of the mountain there is an amphitheatre-like depression and a similar depression facing it on the southern side of Mount Ebal, farther north. It was in these two hollows that Joshua gathered the six tribes for the purpose of reading to them the law, soon after the fall of Jericho, and Ai.³

We turn from the mountain to look once more at this approach to the well. Eighteen hundred years ago, a

¹ John iv: 19, 20.

² Gen. xxii: 1-14.

³ Joshua viii: 30, 35.

young man's visit made this well immortal and this ground sacred.⁴ Here were no ruined chapel and no stone steps; but the well was here, deeper than it is now. He came here weary, for He had traveled a long journey; He was alone, for His companions had gone to the village to obtain food. He was absorbed in thought when a footstep fell upon His ear and a shadow across His path. He looked up, and a woman was standing here before Him. In one glance He read all her story of sin and shame. He saw her heart with its longing for a better nature. He had not come here for work; He had finished His labor of a year in Judea, apparently unsuccessful, but in reality destined to bring forth an abundant harvest, and He was on His way to Galilee to begin another year of even greater activity. He had paused here for an hour's rest, but when He looked on that woman's face He forgot his own weariness and hunger in His eagerness to save her soul. How wonderfully real that meeting between Christ and the Samaritan woman becomes as we stand here by the very same well, with the very same Mount Gerizim, the seat of the Samaritan worship, before us, and read in John iv: 20, one of the replies the woman made to Christ: "Our fathers worshipped in this mountain; and ye say that in Jerusalem is the place where men ought to worship." Read once more the entire conversation held on this very spot, and see if it was not one of the most wonderful revelations ever given to a soul.

Now let us descend by those steps and enter the little chapel almost beneath us which stands over Jacob's well.

⁴ John iv: 1-30.

Position 57. A Samaritan woman at Jacob's Well

Why, here is a woman of Samaria, just drawing water. Indeed she is a real Samaritan woman, who has come from the very village of Iscar (Sychar of the Bible), that the woman came from whom Christ met—the town where He was invited to stay, and where He did stay two days.¹ You observe that she has brought her own rope; and her water-jar rests on the well-curb. I wonder whether the woman who came from Sychar to this well eighteen hundred years ago was dressed in a striped gown, and wore earrings and beads. Certainly those women did not find this copper bucket at hand for drawing water. The well has been cleaned out to a depth of seventy-five feet—the debris and ruins might be dug out fifty feet further, to make it as it was in ancient days. Look at that stone curb; what seams and corrugations centuries of water-drawing have worn in it! You see that this is a Greek Chapel, from the lamps and pictures under the roof. That curious arrangement on the left is for the purpose of lowering down into the well a coil of lighted magnesium wire, enabling the visitor to see the walls of the well and its water far below. Every traveler now receives a cup of water from the depths of the patriarch's well, but whoever drinks it runs much risk, for its apparent cleanliness is open to serious question. At present the well contains water most of the time, except in midsummer, but if it were fully cleared out it would undoubtedly be a perennial spring.

Did you ever think how strange it is that this well should be here? There are forty streams flowing down the sides of Gerizim and Ebal, with more water close at

¹ John iv: 40.

hand than any other region in Palestine possesses. Why in the world should anybody hew out a well through solid rock—and without blasting powder—one hundred and twenty-five feet deep and seven and one-half feet at least in diameter? Evidently there lived a man here who needed an abundant supply of water, and who found the springs and streams already possessed by rivals and possibly by enemies. Just such was the condition of Jacob in this very vicinity.² He was an interloper, with great flocks and herds. He would beg or borrow of no man, and undoubtedly he dug this well to be independent of all his neighbors! How old this well is! It had been dug at least eighteen hundred years when Christ sat here. With the tombs of the patriarchs at Hebron, and a few old stones in the Temple wall of Jerusalem, it is one of the very, very few works of man wrought in Bible times and enduring down to our own.

A mile and a quarter to the northwest of Jacob's Well we find Nablus, the ancient Shechem. To a company of tired travelers, in March, 1897, who had been sitting in the saddle ten hours that day, riding from Bethel, twenty-two miles distant, it seemed ten miles from the well to the town, but the map is more trustworthy than a weary pilgrim's bones. Let us go to the point indicated on Map 4 and look at this ancient city.

Position 58. Nablus (ancient Shechem), and Mount Ebal, from Gerizim

We are standing on a path that winds up Mount Gerizim, and we are looking at the city from the southwest. The slope beyond the town is Mount Ebal. Those olive-trees are on the bank of a stream which helps to

² Gen. xxxiii: 18-20.

supply water to the plain west of the city. That massive old tower on the left belongs to a mosque. It was once a Christian church, and some parts of it quite resemble, as you may perceive, the Holy Sepulchre Church at Jerusalem. Its oldest portion is more than twelve hundred years old. Do you notice beyond it another mosque which looks like a church, except for its octagonal minaret? That also was once a crusader's church. The rule is now that no Christian church may be erected within a hundred feet of an established mosque. It is seldom any individual Christian is allowed to own houses or lands here. The building with two very large arched windows in one corner, at the right of the white minaret, is a factory for making soap; the large building beyond that factory and a little farther to the right is the private house of a rich citizen; it looks bare and unattractive from the outside, but within the walls there is a beautiful garden and courtyard, around which the living rooms are arranged. In such a house there would be found nowadays many pieces of European furniture. The little Samaritan synagogue is one of the ordinary-looking buildings in this southwestern quarter, but there is nothing in its appearance to distinguish it. There are less than two hundred Samaritans here, all that are left of the once powerful people who for centuries held this central region of Palestine against the Jews. Their synagogue contains one of the oldest manuscripts of the Pentateuch in the world. You know that their Bible includes only the five books of Moses. Next to Jerusalem, this is the largest city in Palestine, containing, it is said, twenty thousand inhabitants; though that is merely an estimate, since the Turks take no census. About a thousand are Christians, Greek, Latin

and Protestant, educated in mission schools. There are, it is reported, twenty-six soap-factories in the town—but all their output is exported; it is plain to any one with a nose that little soap is used in Shechem. (There are, however, public baths, which are used with regularity by people of the better sort, at a cost of two cents or thereabouts for each bath). Olive oil is used largely in the soap-making, and quantities of oil are shipped in leather bottles to Jaffa and Beirut. Everything is carried away on the backs of donkeys or camels over the stony roads between here and the market-ports.

Now let us open our Bible, and see how Shechem enters into its history. When Abraham entered Canaan on his journey from Haram, he made his first halt here at "the place of Sichem."¹ Jacob came here from Mesopotamia, with his caravan, and was confronted by a Hivite city. He bought his camping ground on the east of the city, but on account of a treacherous friend soon left it, and left also his newly dug well.² Both before and after the war of conquest Joshua held near this city solemn services of consecration. Let us call to mind more fully some of those events. You can now see the hollow or amphitheatre before referred to on the southern side of Mount Ebal yonder. Opposite to that, on the northern slope of Mount Gerizim, now over our right shoulder, is a similar amphitheatre. Here it was that Joshua assembled the Israelites on that memorable occasion to read to them the law.³ Do you know that one who speaks the Ten Commandments in a clear voice, from one side of this valley will be heard distinctly upon the other? What a scene that was, when the six tribes were gathered on yonder slope of Mount

¹ Gen. xii: 6.

² Gen. xxxiii: 18-20; xxxiv: 1-31; xxxv: 1-6.

³ Joshua viii: 30-35; xxiv: 1-25.

Ebal, and six more on Mount Gerizim, which stands over our right shoulder, with their wives and their little ones, the ark standing in the midst; and Joshua's voice rising in the air with the words of each law, answered with a loud "Amen" from the host! That was the formal consecration of this land to Jehovah, the God of Israel: and for that reason this service was rendered here, in the very center of the country, and in the very beginning of the conquest. Joshua won the land of Canaan in three swift, irresistible campaigns. The first was the taking of Jericho, and then of Ai, near Bethel, followed by the seizure of Shechem and these two mountains. That gained the center and divided the enemies, north and south. Then came the night-march to Gibeon, the battle of Beth-horon (Position 4), and the capture in succession of the cities in southern Palestine. The third campaign was the conquest of northern Palestine by a battle near Lake Merom. If these victories had been followed up and the inhabitants thoroughly dispossessed, it would have been better for Israel and for the world, severe as it might seem; for the native races, cowed but not subdued, remained on the land to plague their conquerors by their enmity in war, and by their more dangerous idolatry and immorality in peace.

After Joshua's time, during the period of the judges, this was an important place, and "the bramble king" Abimelech tried to set up his throne here, but failed.⁴ Shechem was the centre, too, of the ambitious and turbulent tribe of Ephraim, and to placate that tribe, doubtless, Rehoboam, the son of Solomon, came hither to be crowned, but his folly only added to the spirit of tribal jealousy, and led to the great division

⁴ Judges ix: 1-57.

between Judah and the Ten Tribes.⁵ The empire built up by the prowess and statesmanship of David dropped into fragments, and in its place stood two rival principalities.

After the captivity for a generation Jews and Samaritans worshipped together, but the stern reforms of Ezra and Nehemiah cast the Samaritans out of the Temple, and from that time they have maintained their own worship here, though with diminishing numbers.

But there are other reasons why we should be interested in this place. Beyond yonder amphitheatre toward the right, near the foot of the mountain, is "Joseph's Tomb." A small mosque now stands on the spot. We are not sure that this is the identical spot where Joseph, the favored son, the slave, the prince, the prophet, was buried; but it is not improbable that the grave is in yonder field, the parcel of ground which Jacob bought of the sons of Hamor.⁶ Hebrews, Samaritans, Christians and Mohammedans—all revere Joseph as a prophet, and there never has been a time when this ground has not been controlled by some one of these sects. We know that by his commandment his embalmed body was kept unburied in Egypt,⁷ as a token of his own faith, and as an encouragement to his people's faith, in the promise that one day they should return to their own land. What an object lesson in faith that mummy must have been! No wonder that a New Testament writer calls attention to it among the glorious examples of faith.⁸ Can you see that stone coffin carried through the wilderness by Joseph's descendants, the tribes of Ephraim and Manasseh?⁹ And when the conquest was wrought

⁵ I. Kings xii: 1-24.

⁶ Joshua xxiv: 32.

⁷ Gen. 1: 24-26.

⁸ Hebrews xi: 22.

⁹ Exo. xiii: 19.

and the tribe of Ephraim settled in this the central, the richest, and the best watered section in all the land, then at last they buried the body of Joseph here among his own people,¹⁰ and near to the place where the law was read by Joshua, whose veins bore the blood of Joseph, and whose character showed the same strong traits.¹¹

So much of interest attaches to the Samaritans that it will surely be worth our while to visit their synagogue, meet their High Priest, and get permission to look at their famous copy of the Pentateuch.

Position 59. Samaritan High Priest, and Pentateuch roll—supposed writing of Abishua, great grandson of Aaron—Shechem

We are looking into the eyes of the chief representative of a religious sect, one of the oldest and certainly the smallest in the world. This man and the small company associated with him—less than two hundred in all—are the sole descendants of that remarkable sect. They claim that they are the lineal descendants of the Israelites of old, from a remnant that was left when the tribes were carried into Syrian captivity, and there are many reasons for accepting this claim. There is no doubt but that they are the representatives of the Samaritans of the time of Christ, for whom the Jews had such a deadly hatred. Their physiognomy and characteristics certainly bear a striking resemblance to those of the old Jewish race, far more so than do those of the modern Jew. We should remember that Mount Gerizim is the oldest sanctuary in Palestine, that through all the stormy revolutions of the

¹⁰ Joshua xxiv:32.

¹¹ Numbers xiii:8, 16; I. Chron. vii:20-27.

past it has retained its sanctity to the end. Probably there is no locality in which the same worship has been sustained with so little interruption for such a period of time—from Abraham to the present day! This priest himself, while he disagrees with the orthodox Jews and disbelieves the message of Christianity, is personally a man with a kindly heart and a tolerant temper. Besides officiating in the synagogue he teaches the children of his people, bringing them up in the ancient faith. His robes are of black and white silk, his head-dress of red. He speaks Hebrew and knows a very little English. Seven or eight years ago he is said to have declared that he would wait just thirty-eight years longer for the true Messiah—if then the Promised One had not come he would give it up and accept Jesus as indeed the Christ.

We are now in the Samaritan synagogue, and, strange as it may seem, in this poor, whitewashed room the old synagogue worship is still carried on, this High Priest chanting the services in a broken monotone, and swaying himself to and fro. Here, too, is kept with jealous care this ancient copy of the Pentateuch which is before us—one of the very oldest copies in existence. We could not see it on any account except in the presence of this High Priest (ordinarily the rolls are kept in a silver case wrapped carefully in protecting cloths). As it is raised in the service the people prostrate themselves and throw oblations toward Gerizim. The "Samaritan" character which you see on this manuscript roll is analogous to the earliest Jewish writings, earlier than the time of Ezra, when the square alphabet was adopted. This roll includes only the writings of the Pentateuch, and though it differs in some respects from the regular

Jewish manuscript, still there are no variations of importance. The old MS. is written on parchment and the rods and knobs are of silver.

Of all the Israelites, these Samaritans alone adhere to the same strict rites and ceremonies as did all their forefathers. Paths lead up the side of Gerizim by which they go to their sacred temple, which we saw while standing by Jacob's Well, and hold the ancient Feast of the Passover.

Let us turn aside now to look at an old-time custom of every-day life of the people.

Position 60. Women grinding at the mill

How completely the life of to-day in these Oriental lands copies that of two thousand years ago! Here in the court of a house are "two women grinding at the mill."¹ See the two millstones standing in a stone trough. The upper one turns around that iron spike. Notice that hole into which the grain is cast. Each woman has a basketful beside her, and by turns they drop handfuls into the mill. It is turned round and round, you see, by a handle in one side. A large mill like this requires the strength of two women; a smaller needs only one. See the white flour dropping down into the trough! But it is a slow and laborious process of making flour, isn't it? There is a grist-mill in almost every town, turned by water-power generally, but the poorer people save expense by having their own little mills. This is regarded as women's work; one never sees a man turning the mill-stone. Notice the bracelets on the arms of these women. Their veils are left open more than is usual when

¹ Matt. xxiv:41.

men are near, but they are hard at work. See the bright eyes of that little fellow who sits in the doorway! Do you notice the string of bangles, like coins, fastened round his head? That is a pretty solid door behind him. See the round knocker hanging upon it. And that key-hole: how large the key must be to fit it! An Oriental key is always a clumsy affair, often large enough to be carried upon the shoulder.² What do you think of that pavement in the street? It is a fair sample of what you and your horse must walk over in any city which is advanced enough to have its streets paved at all. You notice that the women have spread a mat where they are seated. How forlorn and hopeless they look! The lot of woman in a land where almost every family is desperately poor, and where women are regarded as little better than beasts of burden, is such as to give to all women of the working class a tired, wretched, almost despairing look.

Moving northwest, six miles from Nablus, or Shechem, we find Samaria, now called Sebastiyeh, a corruption of its name Sebaste in the Herodian epoch. Note on the general map of Palestine the route we take, and observe on the special map of Samaria (Map 5), that we pause first at some distance from this old royal city.

Position 61. The hill of Samaria, from the south, surrounded by its fig and olive groves

"Thou shalt not muzzle the ox that treadeth out the corn."¹ Well, here they are, right before our eyes, the threshing floor and the oxen treading out the corn. *Corn*, you know, in the old world, means any kind

¹ Deut. xxv. 4; I. Cor. ix: 9.

Isaiah xxii: 22.

of grain. On a place entirely level—either naturally so, or made so—they spread the grain in sheaves, and then have a pair of oxen walk around and around “hoofing down” the heads, until the kernels are separated from the chaff. Here, three oxen are walking around together. The threshing-floor of the village is public property, and each farmer, in turn, brings his harvest of grain to it. A large town, like Samaria in the distance yonder, has several threshing floors for the use of its people. Do you see the straw piled up around the outside of the floor? And do you notice on the lower platform a black spot showing where a heap of chaff has been burned? Does not that charred ring recall to your mind the warning of John the Baptist to the Jewish people?²

These people you see here do not live in scattered farmhouses as might be the case with American farmers; their homes are in close groups forming tiny villages, if not in the town yonder. Every village of a few hundred people has its sheik, who knows everybody, teaches the boys and practically controls the village affairs, reporting when necessary to his superior officers in the Turkish Government service.

Now look northward across the valley dotted with olive-trees, and see the once palatial city of Samaria, as it is to-day. You notice in the edge of the town a square building with minaret rising above it. That is the church of John the Baptist, built by the crusaders in the twelfth century, and now turned into a mosque, though partly in ruin. There is an old tradition that John the Baptist was buried there after his martyrdom by Herod Antipas.³ What a magnificent situation this town possesses! Around it are hills

² Matt. iii: 12.

³ Matt. xiv: 1-12.

forming a natural defence, but too far to menace its safety by ancient methods of warfare. It stands out prominently in every direction, and from its crown there is a splendid view, turn whichever way you please. King Omri, the father of Ahab, chose wisely when he bought this hill from Shemer, and made it the capital of his kingdom, the Ten Tribes.⁴ What memories of Ahab and Jezebel,⁵ of Elijah and Elisha,⁶ gather around that hill! How many sieges it sustained during its two centuries of rule over Israel. You remember how strangely it was delivered from one blockade, in the days of Elisha the prophet, when its besiegers were seized with sudden panic and fled down the valley on the right that leads to the Jordan.⁷ But it was taken at last in B. C. 721, by the Assyrians under Sargon, when the kingdom of the Ten Tribes was finally blotted from the map, and its people were carried into captivity near the Caspian Sea.⁸ (We must carefully distinguish, by the way, between the captivity of Israel in 721 B. C., and that of Judah 135 years later.⁹ The Israelites were never brought back, and their state never arose again; the Jews were restored after fifty years, and their land enjoyed again peace and prosperity.¹⁰)

We have looked at the hill of Samaria from a distance; let us now stand on the roof of that old church of John the Baptist, and, looking westward, view the city near at hand. The map of Samaria (Map 5), shows the relation between our two positions.

⁴ I. Kings xvi: 23, 24.

⁵ I. Kings xvi: 30, 31.

⁶ I. Kings xxi: 17, 18; II. Kings vi: 19, 20.

⁷ II. Kings vi: 24; vii: 20.

⁸ II. Kings xvii: 1-6.

⁹ II. Kings xxv: 1-11.

¹⁰ Ezra i: 1-3.

Position 62. Ancient royal city of Samaria where Philip preached Christ

We are now facing west. The church from the roof of which we are looking down is still a ruin. Only the rear has been roofed over and made into a mosque. You can see the walls and buttresses of the building, overgrown with grass and weeds. Do you see that cellar with stairs leading down to its interior? That is the ancient pool of Samaria, standing outside the city, and in former times its principal water supply. Do you remember a warning prophecy of Elijah to King Ahab, that the dogs should lick up his blood?¹ That prophecy was fulfilled at this place, when they washed the blood from the slain king's chariot in the pool of Samaria.² What a commentary on human greatness is this collection of mud hovels, where once arose the ivory palace of Ahab the King!³ Up yonder street, once lined with stately buildings, I see the king of Israel riding in his chariot, with his Tyrian queen by his side.⁴ Do you see that skin-clad, long-haired, weird-looking Elijah from the wilderness, stalking unannounced into the presence of Ahab with his prophetic message?⁵ In some house on yonder hillside dwelt Elisha, Elijah's gentler successor.⁶ Who is it that comes riding in his chariot so furiously up the hill?⁷ It is Jehu, the revolutionist, and he is eager for the blood of Ahab's seventy sons!⁸ Do you know that beside those huts you will often find marble columns standing in the walls, memories of Samaria's departed splendor? Perhaps you can see one even now at the corner of a house there on the left. That upper plateau yonder was the site of the great temple of Baal

¹ I. Kings xxi: 17-19.

² I. Kings xxii: 37, 38.

I. Kings xxii: 39.

⁴ I. Kings xvi: 30, 31; xxi: 25.

⁵ I. Kings xvii: 1.

⁶ II. Kings vi: 24, 25, 32.

⁷ II. Kings ix: 14, 20.

⁸ II. Kings x: 1-11.

in Samaria, supported in state by Queen Jezebel.⁹ Do you recall that scene of treachery and massacre on those heights after Jehu took the throne?¹⁰

Samaria has its New Testament as well as its Old Testament memories. It has heard its apostles as well as its prophets, has witnessed its triumphs of grace as well as of wrath. On yonder hillside preached Philip the Evangelist, after he was driven out of Jerusalem by one Saul, a persecutor of the saints.¹¹ The first church of Christ outside of Judea was founded here, and hither came Peter and John to bestow upon its members the gift of the Holy Spirit.¹² Thus Samaria that represented the old sore of schism between Judah and Israel, represented also its healing in Christ, when Samaritan and Jew became one, clasping the cross.

You notice that the road leading up the hill of Samaria has three branches. Let us take the one on the left. We shall find that it leads entirely around the hill, winding up to its summit. Do you see on the left of the hill a slanting declivity between the upper and the lower levels, having some trees above it? Just on the other side of that declivity we are to take our next stand. (See Position 63 on Map 5.)

Position 63. Herod's street of columns, Samaria

We are looking now in a direction just opposite to that in our last view, as our map shows. That was west, and we are now facing east. That man on horseback yonder has come up the road from the front of the old town, where we were a moment ago. Between those columns, on our left, we catch a glimpse of the

⁹ I. Kings xviii: 19.

¹⁰ II. Kings x: 20-27.

¹¹ Acts viii: 3-8.

¹² Acts viii: 14, 15.

declivity which we saw before from the other side; and there are the same clumps of trees. Look at that long row of columns. In ancient times that formed one side of a magnificent road leading up and around the mountain, and there was another line of columns to match it on the other side of the highway. Can you imagine that road as it was two thousand years ago, winding around the hill, with views of the valley framed between those marble pillars? Herod the Great, who was living when Jesus was born,¹ built that road and renamed the city Sebaste, the Greek form of the name of Augustus, who was then the reigning emperor.² The place retains the word in the form of Sebastiyeh, its present name. So here in the heart of the land we find a memorial of the king who was ruling over Palestine when Jesus was born, and of the emperor who was the master of the Roman world.

We follow the long-used path through the mountains, and twelve miles north of Samaria we reach the locality of our next outlook. It is set down on the general map of Palestine, and the spot where we are to stand is marked 64. We are to look almost north.

Position 64. The plain of Dothan

Those distant hills are the southern slopes of the range of Mount Carmel, which stretches its barrier across the country, from the Mediterranean to the Jordan valley, in a southeasterly direction. These trees dotting the plain are the olive, whose fruit is the great staple of this land. Here and there are spaces of farm land and pasturage, you see. You notice that the

Matt. ii: 1-16.
Luke ii: 1-5.

higher flanks of the hills are bare and rocky, with scarcely a vestige of soil. If this land possessed the treasure of a wise, patriotic, far-seeing rule, we should soon see here and everywhere the mountain-sides terraced, the earth kept in place and no longer washed away by the spring rains, and the area of tillage constantly climbing higher up those hills.

But let us turn back in our vision to a time seventeen hundred years before Christ appeared. Then these olive orchards were unplanted, and on the plain were doubtless areas of pasturage and spots of sandy wastes. Inhabitants in those times were few, but the great caravan route from Damascus to Egypt crossed this plain then, just as it does to-day. I see yonder a group of shepherds pasturing their flocks, the sheep and the goats scattered in little groups over the rolling meadows. Over these hills walks a boy alone, fearless of danger, though he has walked, staff in hand, all the way from Hebron, far in the south, more than seventy miles. Never fear, for that boy is one of those who can take care of himself, and perhaps one day he may be taking care of an empire. He wears a gaily-colored, variegated robe, which shows that he is the favorite in his father's house. He has sought for those shepherds far and near, and now they are in sight. Yes, that youth is Joseph, just finding his brothers here on the plain of Dothan.¹ Somewhere in the field of our vision at this moment, hidden perhaps by these olive trees, that meeting—big with fate—took place.

Well, we drop down the stream of time for almost a thousand years, and look at Dothan again. A little town has grown up since Joseph made his visit here, and in it for a time is dwelling a mighty prophet;

¹ Genesis xxxvii: 17.

one who has healed a leper, and brought a dead child back alive to his mother's arms, and saved the land more than once from foreign foes. Do you remember that time when Elisha's servant looked forth and saw the Syrian host surrounding the city?² That array was drawn up right here on this plain; it was the mountains yonder in the distance that a moment later he saw alive with an angelic host of defenders.

Of course, an event like the selling of Joseph would surely have its traditional exact spot. There are many pits and dry cisterns on the hillside and the plain, in any one of which Joseph might have been thrown by his brothers. But without committing ourselves to an acceptance of the place, let us look at the one which is popularly supposed to be authentic.

Position 65. Joseph's Well, in Dothan

One obstacle to faith in this locality is the fact that this well contains water, while we are expressly told that the pit in which Joseph was placed was dry! However, Genesis xxxvii: 24 implies that it was a well which did not flow during the dry season. This well stands close to the main caravan road between Damascus and Egypt. These camels resting here may have brought spicery and balm and myrrh from Gilead, on their way to Egypt, and these men certainly look like Ishmaelites, or Bedouin Arabs.¹ Do you notice that there is a trough of stone around the well, which they have filled with water for the camels?

While we do not locate the selling of Joseph by this identical well, we are sure that it was not far from this place. And that event, personal as it may seem,

² II. Kings vi: 13-17.

¹ Genesis xxxvii: 25.

was an important link in a mighty chain. The time had come for the little clan of the children of Israel to leave this land. They were in danger of settling down among the people of the land, marrying and being given in marriage to them. If the mingling that began with Esau² had gone on, Israel would have lost its religion with its identity, and the Bible story would have been unwritten. But Joseph went down to Egypt, his ability and integrity raised him from a slave's to a prince's position, and enabled him to bring about "the sojourn in Egypt," which kept the Israelites apart, gave them rapid increase, brought them under the influence of the highest civilization of that world, and thus helped to prepare them for their glorious destiny.

Let us find in the general map the great plain of Esdraelon, between the Sea of Galilee and the Mediterranean. Notice how the Carmel range of mountains sweeps around it on the west and south in a great curve. On the east of the plain three mountains rise, almost in a row; on the south Mount Gilboa; in the middle, Little Hermon, called in the book of Judges "the hill of Moreh," and on the north, Mount Tabor. Now look at Map 6, which represents a section of Galilee. Note that we visit first Mount Gilboa, the largest in extent of the three mountains just mentioned, but not the highest. On the northern slope of this mountain we find our next position.

Position 66. Gideon's Spring, Mount Gilboa

This spring is one of the largest natural fountains in the land. The Bible calls it "The Well of Harod," which means "trembling,"—we shall find how it gained

² Genesis xxxvi: 1-3.

¹ Judges vii: 1.

its name. See that row of stones in the edge of the pool; they are worn smooth by the feet of people who have stood on them to drink. How ragged are the sides of the mountain that overhang the water! In the early days of the Judges, the Plain of Esdraelon was overrun by the Midianites, from the great eastern desert,² just as it is now ravaged occasionally by their descendants, the Bedouin Arabs. Then arose the champion Gideon, the greatest figure in the age of the Judges. He sounded the trumpet of liberty, and gathered a little army on these slopes of Mount Gilboa. But when his raw recruits looked over the plain below, and saw it black with the tents of their enemies, they trembled, and out of thirty-two thousand of Gideon's men, twenty-two thousand forsook the cause in fear.³ No wonder that this pool was called "The Well of Trembling!" Do you recall that original method by which Gideon chose to select the heroes from his remaining ten thousand men? He formed them in battle array on the heights, then started them on the march toward the plain, as if to attack the enemy encamped on the north and west. Do you not see the little army coming down the hill? As if to refresh them for the battle Gideon halts his band at this spring. Now watch those men drink. Most of them fling aside their shields and spears, and drop down upon their knees. How helpless those thousands would be if the enemy should come climbing up the rocks at that minute of disorder! But there are a few here and there who remain on guard. Holding fast to shield and spear, they plunge into the pool, and lap the water from their hands, ready for the fight even while drinking!⁴ Those are the three hundred heroes whose self-

² Judges vi: 1-6.

³ Judges vii: 3.

⁴ Judges vii: 5-7.

control and courage and forethought can be depended on—qualities that will be needed in the night attack that Gideon plans to make on the Midianite hosts. You remember that battle when lamps, pitchers and trumpets were the weapons that strangely drove the enemy into terror and into flight. That great victory, which freed the central tribes from their foes for a hundred years, was fought on the plain between this spring and Little Hermon on the north.

But this mountain witnessed another and a darker day in the history of Israel, two hundred years later. On the heights above this spring, King Saul made his last stand against the Philistines.⁵ Gideon had led his little army down the mountain to victory; Saul stayed upon the summit to meet defeat and death. Do you remember the passionate song of David over that day's slaughter?⁶

“Ye mountains of Gilboa,

Let there be no dew nor rain upon you, neither fields of offerings,

For there the shield of the mighty was cast away as though defiled,

The shield of Saul as though not anointed with oil.”

What a melancholy failure was Saul's reign! He found the land free, united, prosperous—he left it rent asunder, enslaved by a foreign foe, and in utter despair; and all because he forsook the Lord and rejected the counsel of His prophet.

Let us now descend to the plain of Esdraelon. There we shall find a peaceful spot in the valley of a small river. Notice that the red lines on Map 6, diverging from point 67, show that we are to look down the stream as it flows toward the distant Jordan.

⁵ I. Samuel xxxi:1.

⁶ II. Samuel i:17-27.

Position 67. "By the side of still waters," on the Plain of Jezreel

Look at this quiet stream meandering in many windings through the plain! See these flocks pasturing on its banks, drinking from its water, resting by its side! Do you notice that sheep and the goats keep apart,¹ each flock finding its own pasture field? There is the shepherd, his staff in his hand. That shepherd knows each sheep and each goat. He is responsible for them all, and if one is lost he must make it good to the owner. If you could look closely on his staff, you might find that it was all notched from end to end, for keeping the tally of his flock. He has led them down to drink, and now he is just leading them up to feed on the grassy plain. He does not drive his flock, as shepherds do in our land; he walks before them, gives a peculiar call, and they follow him, forsaking this field for the one which he has chosen. The sheep here are worth two dollars or so apiece. The wool business in this part of Palestine is to-day one of the most important industries in the land. Ten thousand tons are shipped annually from Beirut. The industry has always been familiar to the people's minds. The work of the shepherd is something they all understand.

How much there is here to call to mind what David said,² and what our Lord said,³ about the shepherd and his flock! Did David compose that exquisite poem while he was a shepherd at Bethlehem, with true poet's insight, beholding the spiritual law in the natural world? Or was it written late in his life from his palace on Mount Zion, as he recalled those earlier days when he sat among his sheep, with no thought of the

¹ Matt. xxv: 32, 33.

² Psalm xxiii.

³ John x: 1-18.

royal destiny awaiting him? One quality of David which made him great was his popular sympathy. He had been born among the people, not in the purple. He never forgot that he had been a shepherd, nor was he ashamed to recall it in his poetry. He knew the wants, and longings, and aspirations of the common masses, and he knew how to arouse their enthusiasm. He found the land under a foreign yoke, dissevered and discordant. He linked together the Twelve Tribes as one man; he threw off the Philistine chain from Israel, and then bound it in turn over Philistia; in one generation he established an empire of ten times the territory held at his accession. But for the autocratic rule of his son, and the childish folly of his grandson, the throne of David might have held a place in history beside the thrones of Rameses, of Sargon, of Cyrus, among the great monarchies of the East.

We shall climb up again, as Map 6 shows, to a point a little to the west of Gideon's Spring (Position 66), to a village now called Zerin, on a northwest spur of Mount Gilboa. Zerin is the ancient Jezreel, so often named in the books of the Kings, and from it we shall look on Gideon's battlefield.

Position 68. Gideon's battlefield and Hill of Moreh, north from Jezreel

Our guide sits on his horse here on the summit which is piled up with rocks in wild disorder. Do you know that on this height King Ahab built his summer palace, where the cool breezes blow over the plain, straight from the western sea?¹ We are now looking toward the north. How ample the Plain of Esdraelon looks from our elevation; but we shall take a wider sweep of it by

¹ I. Kings xxi: 1.

and by. Do you notice those grassy areas yonder, where the streams wandering across the plain keep the meadows green? See the herd of black cattle browsing upon the grass! That mountain yonder is Little Hermon, which Bible readers recognize as "the hill of Moreh,"² and the natives here call Jebel el Duhy. But our interest centers on these fields at the foot of the height, divided as you see by ditches for irrigation. There was once Naboth's vineyard,³ bought with blood, and for which a still higher price of blood was paid in the generation afterward. Turn back to a day when this rough ridge was covered with castles, and palaces and houses. Do you see Queen Jezebel looking out of her window across this plain? Do you see King Ahab in his chariot viewing the vineyard which he had longed with tears to possess, and which is now his own? Do you see Elijah standing gaunt and grim and threatening in his presence? Now let that scene dissolve into another, fifteen years later. Ahab sleeps in his sepulchre at Samaria;⁴ but what is that bloody corpse lying on the ground of Naboth's vineyard? It is Ahab's son, slain by the arrow of Jehu, and thrown over the wall on the spot where Naboth's blood cried for vengeance, fifteen years before.⁵ Who is that old woman with scornful, painted face, wearing a crown over her widow's hood, up yonder at the window as Jehu rides by? It is Jezebel, meeting her doom, resolute and regal to the last!⁶ These rocks before us seem to be red even yet, spotted as they were with the blood of Naboth, and Jehoram, and Jezebel!

In the distance we see the southern slopes of Little Hermon. Let us pass over that hill, to the other side,

² Judges vii: 1.

³ I. Kings xxi: 1-20.

⁴ I. Kings xxii: 37.

⁵ II. Kings ix: 24-26.

⁶ II. Kings ix: 30-37.

and at its northwestern end, find the village of Nain. (See Map 6.)

Position 69. Village of Nain, and Mount Tabor

This enclosure just below us with its three arches is a sheepfold. Through the day the shepherds pasture their flocks on the plain, and at night they lead them to this door. Beside it they stand while the sheep and goats pass one by one under the shepherd's staff, on which the shepherd meanwhile keeps the count by touching a notch for each one. These *fellahin* or peasantry of Palestine can rarely read, and they cannot even count beyond the number five. That woman is smoking one of the long pipes so common in the East. Nain, you see, is a squalid village of twenty Moslem houses; but it bears even now the name it possessed eighteen centuries ago; and that Greek Church yonder, the most substantial building in the place, commemorates the one event which has given this village a name in history. Just outside the town on our right the side of the hill is pierced with many rock-hewn tombs. Do you remember how our Lord, one day, in His Galilean ministry, during the year of popularity, walked up the road from the Jordan valley, which lies outside the range of our vision on the right? At the gate He met a funeral procession; a young man borne to his grave in that hillside.¹ You see His gentle yet authoritative touch to the bier; you hear His words of consolation to that widowed mother; you listen to His command, which that dead form hears and obeys! Nain needs but one such scene in its history to gild with glory its walls, however humble they may be.

Look across the plain, and note the cultivated fields in sight. Not many years ago scarcely an acre of the

Plain of Esdraelon was tilled, notwithstanding its richness of soil. The Arabs from the East for centuries kept it as the common pasture-field for their horses and cattle, and would allow no farmers to cultivate it, except a narrow fringe around each village. But there is some progress even under Turkish rule. The banditti have been repressed, and now the Plain of Esdraelon is rapidly becoming farm-land. In the spring it is one vast prairie of green. Consult Map 6 again and notice that we are looking a little east of north now, so that goodly mountain in the distance is Mount Tabor, most symmetrical of all the mountains in Palestine. We may not accept the old tradition that it was the scene of our Saviour's Transfiguration; that is now definitely fixed by scholars on Mount Hermon, sixty miles to the north. Yet Tabor has the interest of beauty to the tourist, and of history to the Bible student, as we shall soon find when we visit it.

We will cross that plain, take our stand on Mount Tabor, as our map shows, and from that point look back in this direction. As we are now looking nearly north, from a spur on Little Hermon, we shall then be looking south.

Position 70. Looking south from Mount Tabor to the Hill of Moreh

This black-robed, white-hatted figure is a Roman Catholic monk. He is pointing towards Endor, still bearing its ancient name. The mountain rising most prominently before us is the Hill of Moreh, or Little Hermon, from which we have just come. Away at the right is the village of Nain. We can see its one substantial building, the Greek chapel, only a white dot about half-way up the mountain side. The dark foli-

age just above those cultivated fields on our left locates the village of Endor. There King Saul made a midnight visit, just before his last battle.¹ He came from Mount Gilboa, which we see in the distance, to the left of Little Hermon, crossed the plain between the two mountains, passed through that valley which you see at the eastern end of Little Hermon, rode around to the left, and yonder at Endor under the hill received the warning from the ghost of Samuel of his coming doom! How real the story seems as we trace on this field the journey of the despairing Saul!

If this view reminds us of a disastrous defeat, it reminds us also of a glorious victory. Right here, where these two figures are standing, Barak gathered his little army to fight the Canaanites, early in the epoch of the Judges.² The tents of Sisera were spread out yonder on that plain, which has been the field of many battles—perhaps more than any other plain on earth, from Barak even to Napoleon. But the real general of the Israelite army on that day was not Barak; it was a woman: Deborah, the only woman whose name appears on the list of the Judges of Israel. Her spirit aroused the revolt against the Canaanites, her wisdom guided it, her courage supported it, and her song commemorated it.³ Down these slopes at our feet rushed the little army of Israel, over yonder plain toward the right fled the chariots of Sisera and his terror-stricken host, until they were entangled in the marshes of the River Kishon.

“They fought from heaven,
The stars in their courses fought against Sisera.
The river Kishon swept them away,
That ancient river, the river Kishon!
O, my soul, march on with strength!”

¹ I. Samuel xxviii: 7-25.

² Judges iv: 1-24.

³ Judges v: 1-31.

Notice on Map 6, about six miles due west of Mount Tabor, another hill which on its southern side overlooks the entire Plain of Esdraelon. We will pass over that hill, which the traveler finds a weary climb, almost a scramble, and on its northern side find a natural amphitheatre, within which lies one of the most famous towns in Palestine. Find our seventy-first position on Map 6 and observe how the red lines reach from it to the town.

Position 71. Nazareth, the home of the Child Jesus

Remain for some time on this hill, at the northeastern end of the town, and look down upon the view that our Lord must have seen hundreds of times. Perhaps in His day the town may have stood higher up on the side of yonder hill, but otherwise at this distance it may have appeared much as it appears to us now. As we are looking southwest here, the distant mountain, dimly seen over the ridge to the left, must be part of the Carmel range. But look at that road close in front of us: that is one of the few good pieces of road-making in all this land, and it does not extend far from the city. Do you see the road below on the left, which leads directly to the town? A short distance down that road, but almost hidden from our sight by buildings just beyond, is the Fountain of the Virgin, which we must visit when we have surveyed this landscape. That open field, apparently oval in shape, containing a few olive-trees, is the Mohammedan cemetery. On the right of it is another field of olives, where tourists encamp. The group of buildings just in front of us, on the right of the road leading to the town, belongs to the Russian Greeks, and the people of that faith dwell in this sec-

tion. Beyond the cemetery is the Moslem quarter. The Roman Catholics are on the hillside further still. In all Oriental cities the inhabitants divide along the lines of their religious faith. Nazareth is a little less than Bethlehem in size, containing about seventy-five hundred people, but among them are represented five different religions, and all live apart from each other. Yet four of the five churches profess to walk in the steps of One who grew from childhood to manhood in this city, and Whose prayer was that all His followers might be one flock.¹

Great bands of pilgrims come here every year; fifty or sixty thousand come from Russia alone. Schools, hospitals and asylums are maintained here by Greek, Latin and Protestant Christians.

There is one Name above every name associated with this city; and although we cannot point to one spot more than another as the home of Jesus, yet we know that He must have walked these streets, and climbed these hills, and viewed this valley.² In what kind of a house may we suppose that Joseph the carpenter and his wife lived with their Son? Perhaps it was not unlike the homes of the humbler, yet not the poorest people, as we see them now, one story high, made of rough stone plastered, with a door, but not certainly a window. Do you know that was the reason why the woman in the parable lighted her lamp when she would look for the lost piece of silver, as Jesus had seen His Mother do many a time—there was no window in her one-room house!³ If we should look inside its door we should find no carpet on the earthen floor, no chair, no bedstead, no table, and not a picture on the wall.

¹ John xvii: 20, 21.

² Luke xv: 8, 9.

³ Matt. ii: 23; Luke i: 26, 27; Luke ii: 39, 40.

Everybody naturally uses for illustrations the facts that he is most familiar with. Might we not find in the parables of Jesus a list of the furniture in His home? There was a lamp on its stand;⁴ a measure, used also as a receptacle for food; a bed of a roll of matting.⁵ The only chimney may have been a hole in the roof. Jesus never owned a Bible, nor any part of it, though he saw it every week in the synagogue,⁶ and learned its words by heart in the boys' school, held through the week in the same building. Joseph's wage as a carpenter was the value of ten cents per day;⁷ yet on such slender means he brought up a large family of sons and daughters.⁸ One of his younger sons wrote a book which is read throughout the world, in every language under heaven;⁹ and that oldest child in his house grew up the one consummate, ideal man, before whose feet the loftiest of earth are proud to bow!¹⁰

It is only a few steps down that street to the left, before we reach a celebrated local landmark.

Position 72. Ancient "Fountain of the Virgin," Nazareth

Notice that little recess arched over: that is the fountain from which the people of Nazareth have obtained water for centuries unknown. The source of the supply is a spring which bubbles up under the floor of a church at some distance up the hill. This arch may be modern, but the fountain is very ancient. It receives its name from the Mother of our Lord, who must have journeyed to this spring daily for water, just as now you will see a procession of women walking thither-

⁴ Matt. v: 15.

⁵ Luke xi: 7; Mark ii: 1¹, 12.

⁶ Luke iv: 16.

⁷ Matt. xx: 2.

⁸ Matt. xiii: 55, 56.

⁹ James i: 1.

¹⁰ Philippians ii: 9-11.

ward, with their water-jars poised on head or shoulder, morning and evening. See that young woman in front, with her little boy:—I wonder whether the costumes of Mary and her little Son looked like the dress of that pair. Perhaps they did, except for the fez cap, which is a modern fashion. How much do you suppose that jar of water will weigh? I once tried to lift a filled jar, as it stood on that corner of the well nearest to us, and found it all that I cared to lift. A woman smiled at my awkwardness, picked up the jar in an easy swing, lifted it on her shoulder, and walked away with it in apparent ease. Near at hand, there on the right, is the Khan of the village where caravans stop, and where a cattle-market is now in progress. Daily, Mary and the Child Jesus must have walked hand in hand to this spring, for it was then, and is yet, the universal custom for the women to carry the water to the home. While it is not mentioned in the gospel-story, it is one of the places which connect the present life of this land directly with the events of nineteen hundred years ago.

A little west of this Fountain of the Virgin, back of it and at our left, there is an old Greek church. A tradition dating as far back as the sixth century after Christ, gives to this site a peculiar interest.

Position 73. Greek church, on the supposed site of the ancient synagogue, where Christ taught

We are looking northeast. In the distance rises the hill from which we looked, at Position 71. As you see, there is nothing very prepossessing in this building; nor is it very ancient. Look at its bare walls, and nar-

row windows, and small entrance-doors. Notice that at either end it is approached by stone steps leading down to it from the higher streets on the hillside. Glance at those people standing on the pavement. One of them, only, wears a straw hat; that stamps him as a "Frank," which is the name the Orientals give to one who comes from Europe or America. Now for the tradition about this church; it is said to stand upon the site of the synagogue where Jesus was wont to worship in His youth, and where he preached His first discourse in Galilee.¹

What would we not give if in place of this modern church, that old synagogue were standing here to-day? Well, suppose we reconstruct it. It faces the north in order to have the platform and the "Ark" on the end nearest Jerusalem. That would bring the entrance up at the farther end beyond the gate of the present building. This window with iron bars is toward the south; and directly under it within was the sacred chest from which "the minister" took forth the roll of the prophet Isaiah which he handed to Jesus.² That title, by the way, scarcely expresses the function of this officer. He was the Hazzan—combining in one person the duties of janitor to care for the building, the clerk to lead the responses, and the master of the village school, held in the same edifice. Perhaps the man who gave the roll to Jesus on that day was the schoolmaster who, seated on that very floor, had taught Him to read the law! The worshippers are seated on rugs, laid upon the stone floor. Yonder upstairs is a latticed gallery where one might see the flash of dark eyes. That gallery is for the women, who may not sit with their husbands, but can hear the service without being seen. Maybe a sister

¹ Luke iv: 16-30.

² Luke iv: 17, 20.

or two of the young Rabbi Jesus, just from Jerusalem, is listening up there for her famous brother's voice! Jesus has stayed one year in Judea, and then by way of Samaria and Jacob's Well He has come to Galilee, His boyhood home.³ He came straightway to Nazareth, and would have made this place the center of His Galilean ministry; but its people would not believe that One who had been so recently a carpenter among them could be a prophet. They listened coldly to Him, drove Him out of the synagogue, and would have slain Him if He had not escaped their hands. What an honor, above all other cities in Galilee, Nazareth lost on that day.

Before we leave Nazareth let us take a moment to notice more closely the face and dress of a typical Nazareth woman.

Position 74. A Christian girl of Nazareth

She is on her way to the Fountain of the Virgin to fill that empty water-jar, which is balanced on her head. When she returns, it will be upright, and full of water, but she will walk erect, with easy gait, over the rough, irregular stones in the pavement. Her veil hangs down her back; when she is married, she may be less willing to let her face be seen; though in this respect the Christian women are freer than the Turkish. Notice the embroidered jacket that she wears; and the chain hung with metal disks. They are not coins, though they look like them. There are about fifty-five hundred Christians of the various sects in Nazareth, including two hundred Protestants. Perhaps this girl was educated at the English Protestant school, just outside the city on the hill. In that case, she has learned a little Eng-

³ John iv: 1-4.

lish. It is remarkable the ease with which these Oriental people will learn a language. Arithmetic, and all studies requiring the reasoning faculties, are very difficult to them, and they wrestle hard with figures, even when trying to make change with money. But they can pick up a language readily, and many can speak three or four, with fluency. How dark and gloomy is that room which you see through the grated windows! There is no glass, you perceive. Houses with glass windows in this land are for the rich, not for common people; indeed, the lower floor in a house like this is a storeroom scarcely ever occupied by the family.

As Map 6 shows us, about ten miles west of Nazareth there rises a rocky ridge which juts far out into the plain of Esdraelon toward the northeast, and in fact almost divides it into two sections, the one eastward, which we have already seen, and another plain looking seaward. We go to Sheikh Barak, as indicated on the map, and stand on the spot marked 75, facing nearly west.

Position 75. Western end of the Plain of Esdraelon, and Mount Carmel

You can see that Mount Carmel from this point is not far away. We are looking on its northern slope. Away to the right rolls the Mediterranean, though unseen here. Can you trace the banks of the River Kishon, winding through the plain? Notice that the landscape is all laid out in fields and carefully cultivated. It contains a very rich soil, and well repays the labor employed upon it; but taxes—the bane of the farmer through all the Turkish empire—eat up almost all the crops. This knoll from which we are looking over the plain has its tradition. It is called by the natives

Sheikh Barak, and it is believed by them to be the burial place of Barak, who with Deborah led the Israelites against the Canaanites at Mount Tabor—(Position 70). Look at this building, where three figures are seen standing on the roof. You will notice that its walls are of rough stone, smeared with common clay for mortar. For a roof they lay a row of poles across from side to side. Do you see the end of the poles jutting out over the wall? On the poles they place a layer of bushes, laid flat; on this they spread clay, and over all rushes are often spread. Sometimes there is quite a goat's pasture on the roof of a house, illustrating one of the many unchanged features in this land.¹ Notice the poles laid down to keep the rushes from blowing away. Can you see the wooden plow hung up on the wall for safe-keeping? See its pointed plowshare, and the handle for the driver to hold! The oxen are yoked to the long pole. That is the same ancient style of plow that we saw the men using in the Valley of Ajalon. That little mound with the opening at the end is an oven, where they bake the round, flat loaves of bread, on which the common people live.

From this prominence at Sheikh Barak, we shall cross the Plain of Esdraelon at this its narrowest part, and advance two or three miles southwest to a point on the eastern slope of this Mount Carmel range, which is held to be the place of Elijah's sacrifice. On the way, though, we shall stop to look at the famous Kishon River, down in the plain. Notice how the red lines on Map 6 show that when you are standing at Position 76 you will be looking southward across the river and toward Mount Carmel.

¹ Psalms cxxix: 6; II. Kings xix: 26.

Position 76. The river Kishon, where Elijah slew the prophets of Baal, and Mount Carmel

How calmly the little stream winds on its way around the plain. In its general course it follows the direction of Mount Carmel, from the southeast to the northwest. Its many tributary streams water the entire Plain of Esdraelon and make this a garden. There are times after the spring rains when its tide is swollen, and sweeps over these fields like a lake. This peaceful little river has witnessed many scenes of blood. The Canaanite host, under Sisera, were swept in defeat across this plain, when Deborah and Barak won their victory, and horseman and charioteer were swept down together in the current of this river,¹ now so peaceful. Four centuries after Deborah, on the evening of Elijah's great sacrifice, when the fire fell from heaven, it was beside this river that the priests of Baal met their doom, as deceivers of the people.² Three hundred years after Elijah, the young king of Judah—Josiah—vainly strove to beat back the host of Egypt on this plain. He fell, and with him fell the last hope of Judah and Jerusalem.³ Crusaders and Saracens battled here; and Napoleon led his legions to victory in sight of these mountains, almost in our own century. There is not a plain on all the earth that has soaked up so much human blood as this Plain of Esdraelon.

Beyond those fields, nearer us than at any other time so far, rises the side of Mount Carmel. But among those curving slopes is a natural terrace of rock, called by the natives el Mahrakah, "the place of sacrifice." We go there now. The spot is marked 77 on Map 6,

¹ Judges iv: 15, 16; Judges v: 19-22.

² I. Kings xviii: 40.

³ II. Chron. xxxv: 20-25.

and the red lines show we are to look far northward across the river.

Position 77. Rock of Elijah's altar on Mount Carmel, and the Plain of Esdraelon

Yonder stretches away the great plain. Perhaps you can trace some of the windings of the River Kishon upon it. This dark ridge close at hand is the south-eastern flank of Mount Carmel. Do you notice two rocks yonder upon which a flash of light has fallen? Look closely, and to the left of them you may see an opening in the rocks. Within that hollow is a spring that may have supplied the water with which Elijah drenched his altar before the great sacrifice.¹ But in the base of the mountain, not far away, is a larger spring, which is one of the sources of the Kishon, and is more likely to have been used by Elijah. Notice the little plain, strewn with rocks. Only a part of this plain enters our field of vision at this moment, but it is large enough for us to imagine the multitudes of Israel assembled upon it, King Ahab seated in his chariot among them, to watch the struggle between the solitary prophet of Jehovah and the eight hundred priests of the idol-gods.² Notice the plateau where the dragoman points to the rocks with his sword. That is the spot where unvarying tradition declares that Elijah's altar stood. You can imagine the twelve rough stones piled up, the trench dug out of the shallow earth around it, the wood heaped in order, the sacrifice laid upon it.³ Now see the water brought from yonder spring, or perhaps from the other spring, half a mile away, and poured upon the altar, until it is

¹ I. Kings xviii:33.

² I. Kings xviii:19, 20.

³ I. Kings xviii:30-32.

all dripping and the trench around it is full. Listen now to the prayer of that lonely man of God, and see its answer as the lightning falls from the blue sky, consuming the offering and licking up the water in the trenches! There is a moment of awe-stricken silence, and then the cry of the throng goes up, "Jehovah, He is God!"⁴ The victory has been won, and the God of Elijah is the God of Israel!

On Mount Carmel we find a settlement of those strange people, the Druses, whose religion is kept as a mystery and whose worship is rendered in secret. On our way along the Carmel range to the sea, we will pause and take a look at some of these people. The encircled 78 on Map 6 shows where we are to pause among the mountains.

Position 78. Druse women at the village oven, Dalieh, Mount Carmel

The Druses are pure descendants of the ancient Phoenicians. Their exceeding exclusiveness has prevented their identity being lost among the other races. Let us now examine the scene before us. The primitive headdress of these Druse women is very picturesque. That barefooted woman on the left is about to go to the spring for water, her jar upon her head! That other woman who has her back toward us, has a pan of dough upon her head, which she is soon to roll out into flat loaves. Another by the doorway has her bread already baked. Do you see those thin loaves in her pan? The woman holding her baby with one hand, with the other lifts up the flat woven basket on which the bread is to be kneaded and then rolled out.

⁴ I. Kings xviii: 36-39.

The brush beside the door is fuel. Trees are very, very scarce in this country. Once they were abundant; now the principal fuel is of weeds, brush, and roots dug up where forests were growing centuries ago. Such light fuel is burned right in the oven with the bread.¹ The oven serves for the entire village. Here are a number of women who seem to be harmoniously baking together. You notice that its walls are of rough stone, plastered with clay. It is only one story high, for you can see the shadow of the roof-beams overhead. The people of this land live mostly on their hard bread and olives. After a meal of not more than quarter the amount that we should think needful, an Oriental will ride all day, or will work in the field from sunrise until dark.

We continue our way along the line of the Carmel range of mountains, as you see on the map, northwest to its end, and from its terminal slope look to the northeast to Haifa and the Bay of Akka. (Find Position 79 on Map 6.)

Position 79. Haifa and the Bay of Akka, east from Mount Carmel

Just before us is an embankment on the end of Mount Carmel, bordered with a high wall, and planted with olive trees. Do you notice, too, the olives on the lower slopes of the mountain? At the foot of Mount Carmel, here by the sea, we come to the end of the Plain of Esdraelon, around which we have been traveling. From this point the plain extends twenty-five miles to the southeast. That town yonder is Haifa, one of the few places on this coast where ships pause;

¹ Matt. vi:30.

but here, as at Jaffa, the vessels lie at anchor in the open roadstead, and passengers are brought ashore in small boats. The path which you can trace around the mountain, and half way up the height, is the road to Haifa. Do you notice a modern look to this landscape? Trade has come to this section of the land, and it shows contact with the prosperous European world. There is here a large and enterprising German colony whose enlightened, energetic work in various lines of industry is serving as an object lesson to the community as a whole. The German emperor landed here at Haifa when he visited Palestine in 1898.

In old times some of the most impressive and beautiful passages in the Books of the Kings were associated with this region. Somewhere on this height of Carmel, Elijah the prophet climbed¹ at the close of that day when Jehovah and Baal met at the two altars. He looked toward the sea yonder, and then up to the sky, but there was no sign of rain, for drought had shriveled the land for three years. He prayed alone upon the mountain top, and yonder, like a man's hand, a little cloud arose out of the Mediterranean. That night the people rejoiced, for the ban had been taken from the land, and the long-delayed rain had come!

On Map 6 the route now passes around Carmel to the left, crosses the plain about which we have lingered so long, and finds again Nazareth on its northern border. From this point we set out for a journey farther north among the mountains of Galilee. About four miles northeast of Nazareth we find Kefr-Kenna, which is believed to be Cana of Galilee. You will find our eightieth standpoint located on Map 6, showing

¹ I. Kings xviii: 41-46.

that Nazareth will be directly behind us as we stand there, only a few miles away.

Position 80. Cana of Galilee and its well, from the south

Do you see that village yonder upon the hill? That is Cana, but a very different place in its present condition from the Cana which Jesus visited at least twice. Just before us is the old well of the town. It is very likely that the water which became wine was drawn at this very well; for we have already learned that the village well is apt to be one of the most abiding institutions in the East. The well has steps leading down to the water, and on the left is the trough where the animals drink. Here are cattle that have been drinking, and camels patiently awaiting their turn, and goats and sheep grouped around. Once a row of servants came down from that village to this well. There was to be a wedding, and much water would be needed for the washing of the guests. Can you not see the women of the household replenishing their jars again and again, to fill the six waterpots of stone in the court of a house yonder on the hill?¹ There is a sudden increase in the company, for Jesus has come from the River Jordan, with a half dozen of His friends. That noble-looking matron conversing with Him quietly in the corner has an anxious expression on her brow, for she is a friend of the family, and the wine for the feast is spent. See the servants filling their jars at the great stone water vessels! They who draw the water first learn that a marvel has been wrought, and that the age of miracles has dawned once more. A year passes by, a year of work in Judea, and again

¹ John ii: 1-11.

Jesus and his disciples are at Cana.² Who is this man in the robes of the court in such haste to find Jesus? He is a nobleman living down at Capernaum by the sea, fifteen miles away; and he has come to bring the Mighty Healer to the bedside of his fever-smitten boy. But see, he goes away alone, yet glad, for he bears with him the Master's word, "Thy son liveth!" Thus two miracles, a year apart, are made very real to us as we look up to that ancient village on yonder hill.

About ten miles northeast from Cana, and five miles west of the Sea of Galilee, stands a double-peaked mountain, whose form doubtless suggested its name, Kurun Hattin, "The Horns of Hattin." Tradition names this as the mountain where the Sermon on the Mount was given. Thither we go now, and from that "Mount of the Beatitudes" we shall look toward the northeast. Find the spot for yourself on Map 6 and notice what the red lines tell about the direction and range of our next outlook.

Position 81. Looking northeast from Mount of Beatitudes to Sea of Galilee

Look across those cultivated fields, and through that deep gorge. It is called "The Valley of the Pigeons," from the thousands of pigeons that make their nests in its walls. Beyond it, and far below, do you see the curved shore of the Sea of Galilee? That level place beside the sea is the Plain of Gennesaret. It is on its northwestern shore, a little south of Capernaum. Later we shall pass along that shore to visit the supposed sites of Bethsaida and Capernaum, and from Bethsaida we shall look back to this mountain. Every place on

² John iv:46-54.

which our eyes now rest has its memories, sacred and historical. Here, on this mountain, where the Arab stands in front of us, Jesus may have sat with His disciples, and uttered those words of blessing, with which the greatest of all sermons begins.¹ Another and more momentous event may have taken place here also. You remember that it was on "the mountain in Galilee"² that the risen Christ appeared to the great body of His disciples—five hundred in number, wrote the Apostle Paul.³ If this is the mountain of the Sermon, then it is also the mountain of that official appearance, when the Christ gave His great commission to His followers.

Now look again at that wild gorge, the Valley of the Pigeons. If we were near enough to examine those precipitous walls, a thousand feet high, we should find them honeycombed with caves. In the days of Herod the Great, just before Christ was born, they were a resort of robbers, and so difficult of approach that Herod's warriors could reach them only by lowering from above great chests filled with his soldiers. Even then the robbers slew each other, and the last of the band leaped down the precipice to death, rather than surrender! Here, too, was fought the last battle of the Crusaders, in 1182, when the cross went down finally before the crescent, and the Christian kingdom of Judea passed away.

Beyond this valley with its grim associations, look at that calm Plain of Gennesaret by the sea. Do you remember that on the morning after that night when Jesus walked on the water to His disciples, He landed on that plain?⁴ The news of the great Healer's coming

¹ Matt. v:1.

³ I. Corinthians xv:6.

² Matt. xxviii:16. Revised Version.

⁴ Matt. xiv:34.

went throughout the region; and its people brought to Him their sick from every quarter, to be healed by the touch of Jesus.

Now we turn off to our right, or to the east, that we may visit the town of Tiberias. This old city is situated on the shore of Galilee, considerably farther south than we can see here. Well do I remember that ride of thirteen miles on horseback from Cana to Tiberias in the spring of 1897, all the way with the rain beating upon our backs—we were glad enough that it was not upon our faces!

Follow the route we are now to take on Map 6. We shall pause just outside of Tiberias and look down upon it, facing toward the southeast.

Position 82. Tiberias, on the Sea of Galilee

There is Tiberias on the shore of the sea of Galilee! This town was founded in the first years of our Christian era. At that time the surrounding province of Galilee was in the very height of its prosperity, and Herod Antipas, the ruler of Galilee, decided to build a magnificent capital. He settled upon this site, and between A. D. 16-22, while Jesus was yet working in Nazareth, built a city here and called it Tiberias, after the Roman Emperor. The heavy masonry this side of the town is part of the old city wall, restored at various times, and finally shattered by an earthquake in 1637. That mountain slope beyond has looked down upon many stormy scenes; for while Tiberias seems to have escaped the disasters which the Romans visited upon the other cities in Palestine—every other city on the lake, for instance, being entirely wiped out—and became the headquarters of the Sanhedrin, after the fall

of Jerusalem, still it has been fought over many times. It was captured by the Persians in 614; by the Arabs in 637; by Tancred the Crusader; and in 1187 by Saladin. To-day it has a population of nearly four thousand, mostly Jews, and is considered one of their sacred cities. For a little while in spring this bit of the lake shore is beautiful with green grass and blooming flowers, but the greater part of the year the ground is arid; the midsummer heat is very oppressive and the town is very dirty and uncomfortable, according to western standards of comfort.

It will be well worth our while to study carefully this scene, this piece of Palestine, as well as every part of Palestine we visit, to observe many of the thousands of minute details, until we can feel as familiar with these places as with the part of the country about our home. Note the rolling ridges on the mountain-side yonder, the basalt cliffs nearer the city, the very stone on the ground near us, and the branches of these bushes nearer still. Of course it is practically impossible to exhaust all the details of such a scene, and it may not at first seem profitable to spend time in this way. But later it will be found that we have gotten impressions that stay with us, that seem to have been burned into the memory, and which we shall make use of hundreds and hundreds of times. We cannot get away from them. At the slightest suggestion of Palestine, or any of the history connected with these places, these scenes will stand before us.

The building with several large openings, seen through the break in the wall, looks very much like the Sea of Galilee Hotel, where we stayed, unwillingly, through three days of rain in 1897. I shall never forget after our horseback ride through the rain, our

first meal in that house—and it was a good one, for we carried our own cook with us—and the inspiring announcement at supper, “Fish from the Sea of Galilee!” Do you discern beyond the town some buildings at the foot of the mountain by the sea? Those are the hot baths of Tiberias, which have been famous for their medicinal properties for two thousand years.

So far as we know, this city was never visited by our Lord—for it was then a new city, almost entirely Gentile and pagan. Only once is the town named in the New Testament.¹ Yet it brings Christ more vividly to mind than any other spot on this lake, for Capernaum and Bethsaida have passed away, while Tiberias remains. Yonder is the Sea of Galilee, where Jesus taught, and sailed, and walked. The life of the city in its streets and on the shore brings to our eyes the picture of similar scenes in the story of the Gospels.

Let us go down and look at the town along the shore, after finding on the map our eighty-third standpoint and observing how we are to face.

Position 83. Tiberias, the town of Jewish fishermen, Sea of Galilee

This is indeed the shore of Galilee! And in those days, nearly nineteen hundred years ago, towns were crowding down to the water's edge, just as we see Tiberias doing here. Then, we are told, there were nine towns around this lake, with a population of not less than fifteen thousand each, and some were even larger. They undoubtedly formed an almost unbroken line of buildings around the shore. This was certainly a thriving country. Note that ancient fortress, with its

¹ John vi: 23.

arched roadway and round tower. That fortress and the one beyond were built originally to defend the town from any invasion from the lake. During the Roman occupation of this country, it is said, there was a small fleet of war vessels on this little inland sea.

What burning suggestions come to us as we stand by this shore and read the Bible records of events that took place here away back through the years. Notice that boat below us, with its one stretch of canvas so simply hung. I wonder whether Christ was asleep in such a boat when that storm arose, and the disciples became "sore afraid." And to think that the waves here have never been entirely at rest since they rippled against these shores at Jesus' feet!

Let us go down near that group of people beyond that wall.

Position 84. Life on the shore of Galilee, at Tiberias

Is that Simon Peter's boat here in front of us? And is that the old fisherman himself who is selling fish to that young woman? How easy it would be for us to forget that we are standing among men and women of to-day, and to think that we were among the crowds that swarmed about this sea in those early days! It would require but little imagination to see our Saviour seated on the stern of that further boat, and the listening multitude on the land, if we were at Capernaum, six miles northward, up the shore of this same sea! A larger number of women are in these groups than one usually sees out of doors in an Eastern city. The Jews allow their women much more liberty, of course, than the Mohammedans. Most of these women are

cleaning fish—work which would be done by men among us. That old fortress, with its arched roadway, stands out more prominently here. Evidently someone lives over the tower. In just such a boat as that further one we set out for a sail on the Sea of Galilee, in March, 1897; and in fifteen minutes we found the water so rough that people who had crossed the Atlantic well were made seasick by the heaving of our little vessel.

The water is very quiet at this time, however, and men are now fishing. We will go and watch them at work with their nets. Map 6 shows our eighty-fifth standpoint out in the lake, and shows that we are to look eastward across the water.

Position 85. Fishermen on the Sea of Galilee, and the distant hills of the Gadarenes

Does not this call to your mind more than one such scene in the story of Jesus and His twelve disciples? Here is the same Sea of Galilee; though it looks quiet enough now, still at any minute a gale is likely to come sweeping down from the north, lashing this water into waves.¹ Yonder are the hills in the country of the Gadarenes, where Jesus set free a man from a legion of demons.² Those men are looking shoreward—are they listening to a voice which says, “Cast the net on the right side and ye shall find”?³ I wonder if these men have ever toiled all night and taken nothing.⁴ Imagine their surprise if they should suddenly bring up such a multitude of fishes that their nets would break and the farther boat would have to come and help them, both

¹ Matt. viii: 24-26.

² Mark v: 1-20.

³ John xxi: 1-6.

⁴ Luke v: 3-11.

boats being filled until they began to sink. You remember that from the shores of this lake Christ chose nearly all His twelve apostles. Simon and Andrew his brother were casting their net right here just in this way when the Master called, and they forsook their net and followed Him.⁵ The apostles were not men of the better class, worldly minded, and self satisfied; nor were they at the extreme of the social order, the restless, revolutionary, discontented element. He called men who were at work earning their living by honest labor, fishers and farmers. At least two of those men possessed great qualities—one the impetuous old fisherman who was always ready for action, and the other a young dreamer, who, long afterward, gave to the world the Fourth Gospel, “the sublimest composition of man,” says Coleridge. I would like to know more about that youth; he could have been no common man! What were the thoughts that swept over his soul as he sat in his boat here at night under the stars?

Map 6 shows that we are now to pass northward several miles along the western shore of Galilee, to one of the traditional sites of Bethsaida. From that place we shall look toward the southwest. Consult Map 6 for yourself and observe what the red lines tell you about the outlook you are to have. Notice that you are to face in a direction almost opposite that of Position 81.

Position 86. Traditional site of Bethsaida, and Mount of Beatitudes

Yonder in the distance are the mountains of Galilee. Do you see how the nearer mountain is rent asunder

⁵ Mark i: 16–20.

by a great ravine? That is the Valley of the Pigeons, which we saw from the other side when we were at Position 81. Beyond it, notice the mountain rising to a sort of tableland, a little higher at each end of its summit, and thus forming on its crest almost a saddle in appearance. That is Kurun Hattin, "the horns of Hattin," which tradition declares to be the very mountain where the "Sermon on the Mount" was spoken,¹ and where after the Resurrection our Lord appeared to His disciples and a great body of believers.² Do you see that level land across the water, at the foot of the mountains? That is the Plain of Gennesaret, where the Saviour and the Twelve landed on the morning after the feeding of the five thousand, and the midnight walk upon the stormy sea.³ This enclosure immediately before us is an old reservoir, now used as a sheepfold.

But our deepest interest centers on that sloping meadow, dotted with tufts of brush, between the ruined reservoir and the sea. We find it on the map, on the northwestern shore of the Sea of Galilee, midway between Khan Minyeh and Tell Hum, the two places which contest the honor of being the site where stood Capernaum of old. The old authorities located here the village of Bethsaida, so often referred to in the gospel story. Recent scholarship inclines to locate Bethsaida at a point on the northeastern, rather than the northwestern shore. But the whole question is uncertain; there may have been two or three Bethsaidas, for the word means "Fishtown," and may have been applied to any settlement of fishermen. One day, just before the Passover, at the end of our Saviour's year

¹ Matt. v: 1, 2.
Matt. xxviii: 16; I Cor. xv: 6.
Matt. xiv: 34-36.

of popularity, He looked across a field—perhaps, though not certainly, this one just before us—and saw a multitude of people pressing toward Him.⁴ He had sought this desert place for retirement and rest, and Peter's boat that had brought Him over the lake may have been lying down there on the shore. The people had learned of His departure; they marked on the sea the direction of His voyage; they walked around the shore, and they were there to meet Him almost as soon as he landed.⁵ All day they listened to His teachings, forgetting the flight of the hours, and forgetting their own need of food. In all that crowd of five thousand people, there seems to have been only one, and he a boy, who had brought a lunch with him!⁶ Do you not see that crowd grouped into companies, seated upon the grass? Do you not see your Saviour and mine standing there while the evening sun lights up His face, as He speaks the words of blessing? Do you not see the apostles passing among the groups, breaking the bread, and gathering up the fragments that remained? That evening was the culmination of His ministry in Galilee. The multitude were eager to make Him king⁷—and no wonder, for here was just the king that they desired, One who could give them bread from heaven to eat! No need to till the fields, or fish in the sea, under such a king as this! He ordered His disciples away, compelling them against their will to row out alone upon the lake. He quieted the multitudes and sent them home; and then He sought the silence of these heights to calm His own soul by communion with the Father. He knew that in two days more that crowd would forsake Him as soon as

⁴ John vi: 1-5.⁵ Mark vi: 31-34.⁶ John vi: 8, 9.⁷ John vi: 10-15; Mark vi: 45, 46.

they saw He had no more bread to give them, save Himself, the Bread of Life: and that He would be left alone with His faithful Eleven at the end of His labor in Galilee, as He had been at its beginning.⁸

Let us move now a mile farther up the lake, as our map shows, and visit Capernaum. There are two candidates for the honor of being the site of this place, Khan Minyeh and Tell Hum. Nobody can tell to a certainty which of these is the correct locality, but the majority favor the latter, and therefore we look at Tell Hum. (See Map 6.)

Position 87. Traditional Capernaum, Christ's home by the Sea of Galilee

We look down upon its ruins from the rising ground in the rear of the place, and in a southeasterly direction. Can this be Capernaum, once exalted to heaven?¹ How it has been brought down to the depths! All that is left of it is a dozen or more miserable huts, outside the range of our vision. There used to be some broken fragments of a church, and others of an ancient synagogue—perhaps the very one where Christ preached²—but the builders of that Roman Catholic hospice yonder, with the three domes, used them all in its walls! There at least is the sea of Galilee, looking just as it looked of old, except that we see it deserted, and He saw it alive with ships and fishermen. And in the distance are the mountains of Decapolis, on the eastern shore of the sea. Can we call up in this desolation the prosperous city that stood here nineteen centuries ago when Jesus came hither from Nazareth and fixed his dwelling on this shore?³ Somewhere on this waste stood Simon

⁸ John vi:59-71.

¹ Matt. xi:21-24.

² Mark i:21-27; John vi:59.

³ Luke iv:31.

Peter's house, where Jesus was a guest, who gave far more than He received.⁴ There was a Roman castle here, the headquarters of that centurion whose modesty and faith were so highly praised by Jesus.⁵ Do you see the Master just landing from His voyage across the lake to the land of the Gadarenes yonder?⁶ There on the shore stands Jairus, the ruler of the synagogue, with anxiety stamped on his face, as he pleads with the Master to come at once to his house and save his dying child.⁷ And do you see that pale-faced, wasted woman in the throng, who is watching to touch Christ's robe as He walks by?⁸ One whole year our Lord made His home in this place—the year of popularity, the second year of His ministry, abundant in labor, rich in its healing power, and precious in its teachings.

Let us now turn to our general map of Palestine (Map 7), and follow the river Jordan upward toward its source. Just north of Lake Merom, three streams unite to form this river. The longest is the Hasbany, which flows down the valley between Lebanon and Hermon; the one on the east starts in a great spring at Banias (Cæsarea Philippi); between these is the greatest source of all which begins at Dan, now called Tell el Kadi, "The hill of the Judge." Let us visit this spring at the spot marked 88.

Position 88. The Jordan's main source, one of the world's largest springs, at Dan

Look at this torrent which comes foaming down! Just above that row of tall trees, it flows out of the earth and begins its course, to end one hundred and forty miles to the south, in the waters of the Dead

⁴ Luke iv: 38-40.

⁵ Luke vii: 1-10.

⁶ Mark v: 1, 21.

⁷ Mark v: 22-24.

⁸ Mark v: 25-34.

Sea. What a contrast between the pure, sweet water that dances below us and the muddy, turbid river which we saw near Jericho! Often this famous river has been likened to a sinful life—at its source pure as the rain from heaven, but as it flows on it becomes polluted by the contaminating influence of the world, until, when it has run its course, its waters are dark with the mire of sin which has come into it, and finally it empties into the sea of death. On this hill, now covered with a forest, once stood a city. Do you remember that bold pursuit by Abraham of the four kings from the East, after their raid on the Jordan valley; that attack in the night on their unguarded camp; that rescue of Lot, and the recapture of the spoil? That night attack was here at Dan.¹ Do you recall that remarkable story in the book of Judges of the exodus of the Danites from their tribe-land north of Judah and west of Benjamin; how they marched up the mountain region, came to this place, found a Phœnician city here, called Laish, smote it, slew its inhabitants, and established a Danite colony, to which they gave their ancestor's name?² You remember that when anyone wished to refer to the land throughout its entire extent, he used the expression, "from Dan to Beersheba."³ Beersheba was the southernmost town of the Twelve Tribes, and here was Dan, its northernmost. Living remote from the Tabernacle at Shiloh, the Danites here in the north established their own sanctuary, and their own priesthood;⁴ but it was a temple of idols, though, sad to relate, its first priest was a grandson of Moses the lawgiver!⁵

¹ Genesis xiv: 1-16.

² Judges xvii: 1-13; xviii: 1-29.

Judges xx: 1; I. Sam. iii: 20.

Judges xviii: 30, 31.

Judges xviii: 30. The Jewish writers state that the name "Manasseh" here should be "Moses." Compare Exodus xviii: 3.

Through all the centuries of Israelite history, under judges and kings alike, that idol-temple stood here at Dan, until the day when the Ten Tribes were swept away forever.*

From the source of the Jordan at Dan we turn to its upper tributary, the Hasbany, which has its rise far up among the heights of Hermon. Not far from Banias, which is the ancient Cæsarea Philippi, we shall find a bridge, part of which, at least, dates back to New Testament times. You will find our eighty-ninth position marked on Map 7, at the side of the river.

Position 89. Old Roman bridge over the Hasbany, on the ancient highway from Palestine to Damascus

Do you see the brook which helps to make the Jordan, winding among the hills? If you should see it in the spring, swollen by the rain and the melting of the snow on Mount Hermon, you would find it a river. The slope upon which we are standing belongs to the lower range of Mount Hermon, which rises on high to the east. Do you notice how rough and stony the road is that leads to the bridge? That is just such a bridle-path, misnamed a road, as you will find everywhere among the mountains of Palestine. Now look at the bridge—narrow, you perceive, for it was built for horsemen, not for carriages. There is no wall to protect the traveler on either side—how easy it would be for a horse to stumble and drop his rider into this stream! There is a bridge like this nearer the entrance to Cæsarea Philippi, over another branch of the Jordan, which made me shiver as I rode across it, for

* I. Kings xii: 26-30.

under it rolls a surging torrent. Two days after I passed over it, a horse and his rider fell from it into the water, and their bodies were found two miles below. If you look closely at the arches of this bridge you may perceive that at either end the stones are round, while those in the middle are squared. Those round stones are Roman masonry. They show that the Romans built a bridge here, which may have been washed away, and was succeeded by this structure.

This bridge has to us, as students of the Bible, an interest, though it is not named in the Scripture. It stands on the ancient highway between Palestine and Damascus. Perhaps those early saints who were driven out of Jerusalem by that fierce young persecutor, Saul of Tarsus, made their way to Damascus, and planted the gospel in that city, walked over this bridge. It is more than likely that Saul himself crossed this bridge on that memorable journey from Jerusalem to Damascus—a journey which transformed a persecutor into an apostle, and opened a new chapter in the history of the world. If that ardent young Israelite had stumbled, and fallen from this unguarded road into the swelling stream, how differently earth's history might have been written! It is very possible that Christ Himself walked over the Roman bridge at this point when on His way to Cæsarea Philippi.¹

We also will cross the old bridge and go eastward until we come to Banias, which is the modern representative of Cæsarea Philippi. First we shall stand before the ancient gate of the city and look up to the mountain above it. (See 90 on Map 7.)

¹ Mark viii: 27.

Position 90. Old gate to Cæsarea Philippi, at the foot of Mount Hermon

If we could look down to the bottom of this gorge, we should see one of the branches of the Jordan. It bounds forth from one of the largest springs in the world, at the foot of the mountain, and at once becomes a powerful stream, able to sweep away a horse and his rider, if they should fall over this low wall. What are those round knobs projecting from the wall? They are columns from an ancient building thrust in to complete this structure, which belongs to the epoch of the crusades. No one can tell what tears and sweat, and blood, were poured out on these walls, and others like them, built by Turkish captives under the lash of their Christian conquerors. This old city was rebuilt by Herod Philip, the ruler of this region in the time of Jésus.¹ It was called "Cæsarea Philippi," or "Philip's Cæsarea," to distinguish it from another Cæsarea, just south of Mount Carmel, on the coast, which was the Roman capital of Judea. Hither came our Lord for retirement, during His year of opposition; and here, in sight of these mountains, Simon Peter uttered his great declaration, the platform of all Christian doctrine concerning Jesus.²

This old gateway we find before us is on the southern side of the city, so we are looking nearly north. Those rugged mountain heights that overlook the city are the lower spurs of the greatest mountain in Palestine proper, Mount Hermon, nine thousand feet high, and the only one on whose peaks the snow remains throughout the year, although some of the peaks of Mount Lebanon to the north rise one thousand five

¹ Luke iii: 1.

² Matt. xvi: 13-16.

hundred feet higher. You will at once remember that event which makes this one of the sacred mountains.³ On a height near the city, perhaps on one of those two domes now in sight, Jesus stood with His three chosen disciples, and revealed to their eyes His heavenly glory, while the two greatest prophets of the older days appeared at His side, talking with Him of His approaching triumph on the cross. As we look on this mountain we seem to hear the voice from the sky, "This is my beloved Son."

"Lord! it is good for us to be
Where rest the souls that dwell with Thee;
Where stand revealed to mortal gaze
The great old saints of other days—
Who once received on Horeb's height
The eternal laws of truth and right;
Or, caught the still, small whisper, higher
Than storm, than earthquake, or than fire."⁴

"Lord! it is good for us to be
Entranced, enwrapped, alone with Thee;
Watching the glistening raiment glow,
Whiter than Hermon's whitest snow.
The human lineaments which shine
Irradiant with a light divine,
Till we, too, change from grace to grace,
Gazing on that transfigured Face."

—A. P. Stanley.

We enter that gate, and find within the walls of the ancient Cæsarea Philippi the modern village of Banias, a group of thirty or forty hovels plastered over with mud.

Position 91. Summer homes at Cæsarea Philippi

Look closely, and you will perceive that this floor is the flat roof of a building, covered with clay. You can see lower down the little courtyard beside another

³ Luke ix: 28-35.

⁴ I. Kings xix: 8-13.

house, and beyond, the roofs of still others. What are these curious structures standing on the roofs all around? They are huts or booths constructed of bushes, for air and shade during the summer months. You see that they are elevated on poles, so that the breezes may sweep under them as well as around them. That one nearest to us has a curtain over its entrance, where a woman sits in the door, at the top of the ladder. Summer houses like this are to be seen all through Palestine. It is quite likely that when Peter said, not far from this very place, "Let us make here three tabernacles,"¹ he had in mind some structures like these for worship, perhaps as temporary places of abode. This is the most northern point recorded which Christ visited, and here He gave the promise to Peter, "On this rock I will build my church."²

Our faces now turn to the west. Follow on the Palestine map our route from Cæsarea Philippi, thirty miles over the Lebanon Mountains to Tyre, on the sea coast. Find our ninety-second standpoint by the shore.

Position 92. Ruins of ancient Tyre—wonderful fulfilment of Prophecy—Syria

We are looking across the bay. In the distance are the foothills of the Lebanon mountain range, upon which the cedars for Solomon's Temple were hewed by King Hiram's men.¹ You see two sections of the ancient wall, and the breakers rolling over it. Look at those round columns lying prostrate in the water, black with moss, which were the supports of graceful arches

¹ Matt. xvii: 4.

² Matt. xvi: 13-20.

¹ I. Kings v: 1-10.

and magnificent palaces centuries before Christ. See that half-clad fisherman drawing in his net. Now read what the prophet Ezekiel said about Tyre, six hundred years before Christ, "They shall destroy the walls of Tyre, and break down her towers; I will also scrape her dust from her, and make her like the top of a rock. It shall be a place for the spreading of nets in the midst of the sea."² When those words were spoken, Tyre was the largest and richest city upon the Mediterranean Sea. What Venice was in the middle ages, Tyre was in the early history of the eastern world. It covered its island with palaces, it sent its ships to every port; its merchants became princes. It possessed the supremacy of trade, almost the monopoly of trade, in the Mediterranean; and when Jerusalem passed under the sway of Babylon, 600 B. C., Tyre was at its height of glory and riches. Its doom was spoken of by the prophet, and it soon began to decline; was besieged, and conquered and plundered, over and over again. It lost its trade, and with its trade its wealth passed away. The mistress of the Mediterranean became a seaport of no importance either in the commerce or the politics of the East.

Do you remember the visit that Paul made at this city, while on his last visit to Jerusalem?³ He found disciples here, and remained a week among them. Somewhere along this shore there is an unmarked spot, where those Tyrian disciples, with their wives and little ones, knelt on the sand with the Apostle and his fellow travelers, and committed them to the grace of God. But Tyre has been for centuries a decayed, insignificant, poverty-stricken town, where a handful of fishermen spread their nets on the ruins of its ancient splendor.

² Ezekiel xxvi:1-5.

³ Acts xxi:3-7.

For the most interesting description of Tyre's former glory, read the 27th chapter of Ezekiel.⁴ What a complete fulfillment of the prophecy is seen here to-day!

Following the coast of the Mediterranean Sea northward, we find Sidon, the mother city of Tyre. Sidon is spoken of as early as the tenth chapter of Genesis, and is said by Josephus to have been founded by Sidon, the great grandson of Noah. The Bible account tends to confirm this statement.⁵ We shall pause there to view its round castle. Neither Tyre nor Sidon was ever within the limits of Palestine. The boundary line between them was the Lebanon chain of mountains. (Consult Map 7 again and see how it indicates Position 93.)

Position 93. Ancient citadel in the sea at Sidon

This old castle stands on an island, north of the present city of Saida (Sidon). You can trace seven of the eight arches in this bridge connecting it with the main land. Look closely at the walls of the castle, and you will see that the foundations are of different construction from the upper portions. One was the work of the Romans, the other of the Crusaders. Those medieval knights were mighty builders. Though they held these lands for less than a century, their massive castles, and churches, and walls abide to this day. But we must not forget that their work was wrought everywhere by captives, compelled to labor. If these stones could speak they could tell not only of sweat and sorrow, but of bloodshed and cruel wrong, suffered by those who reared them.

⁴ Ezekiel xxvii:32.

⁵ Gen. x:15-19.

Sidon, like Tyre, has its memories of the Apostle Paul. Here he paused, a prisoner, on his voyage from Cæsarea to Rome.¹ Yonder building was the Roman citadel in Paul's day. It would not have been strange for the centurion Julius to have anchored his ship in that open water, where a boat is riding at anchor now. Paul may have stepped ashore at the castle gate, and walked over this bridge, chained to a Roman soldier. Can you not see him, pale from two years in his Cæsarea prison, with gray head and bent form (for Paul was fast growing old by this time), treading these stones, with the soldier by his side, on his way to meet the brethren in Sidon?

Northeast of Sidon about thirty-five miles we shall find Zahleh on the gorge of the Berduni brook among the Lebanon mountains. Map 7 shows where we are to stand and the direction in which we are to face.

Position 94. In "Mount Lebanon"

Here we see an isolated "village of Lebanon," nestled among the mountains. It is thirty-one hundred feet above the sea level, but Lebanon rises five thousand feet higher above the town. Down that gorge, far out of sight under those poplars, a river tumbles over its rocky bed.

After the terrible massacres of 1860, the Powers of Europe forced the Sultan to accept a Christian governor for the villages of Mount Lebanon. This little mountain section is the only part of the great Ottoman empire under Christian rule, and is an indication of what all Syria and Palestine might become under a

¹ Acts xxvii: 1-4.

wise administration. This balcony to our right looks rather frail, built over the edge of the precipice, but it gives its owner a fine outlook over the valley. How bare those rugged mountain sides are, without a tree upon them! There are no cedars among the heights of Lebanon; they grow only on the foothills at its base.

We descend from the heights of Mount Lebanon, and follow upward, as our map shows, the valley of the little Litany river (the ancient Leontes), between Lebanon and Hermon. Thirty-three miles to the northeast of our last position, we find Baalbek. Map 7 marks our next station, 95, and shows that we are to look eastward.

Position 95. The mightiest building stone ever cut, ruins of Baalbek

Look beyond that ravine and its foliage, to the elevated platform whereon stand a row of six columns. That platform is the Acropolis of Baalbek, and the ruins upon it are all that is left of the Temple of the Sun, the largest temple of the ancient world. So far as is known, there are no references to this locality in the Bible. That it was a center of worship in the Old Testament times cannot be doubted; but it was outside the world of the Biblical writers; and no records of this temple lead us back of the third century of our era. This temple was not built until two hundred years after the temple of Jerusalem had been destroyed. In the prehistoric foundations of that building in the distance are the three largest stones wrought by the hands of man in any building on the earth. They are respectively sixty-two, sixty-three and sixty-four feet long,

and each of them measures between thirteen and fourteen feet in height and thickness, and they are laid in a wall nineteen feet above the ground. Think of these rocks, each weighing about three million pounds! How were they brought to that wall? How were they lifted into place? How were they joined together so exactly that not even a penknife can be inserted between them? No man can answer these questions; but we do know from what quarry they were hewn out, for here in its bed, half-extracted, lies another giant stone which matches them, and was evidently intended for a place beside them. This block of which the lower end still remains fastened to the rock, is seventy-one feet long, fourteen feet wide, and thirteen feet high, longer than either of its fellow-stones already in the wall of the Acropolis. That we may fully realize its immensity, notice what a pigmy that full-grown Arab seems lying upon it, and how small seems that standing figure against the rock. Do you see those men at work yonder? This ancient quarry at Baalbek is still worked, and from it has come the stone for the modern town, of which we see a few houses on the right overlooking the ravine.

Let us walk around the ravine and visit those massive ruins. We will examine that row of six columns which formed a part of the great Temple of the Sun. We shall find those six columns far more gigantic than we can well imagine, looking at them from this point. That great temple of which they formed a part has an added interest because it was reconstructed from the ruins of the ancient Phœnician Temple of Baal, from which the names of both the temple and the town are derived. Here held sway the same Baal worship

that we see often intruding itself among the Chosen People. Several Israelites married worshippers of Baal, thus Baalism was usually introduced. The highest as well as the lowest, from Solomon down, were at times affected by it.

Position 96. Colossal remnant of the Sun Temple, Baalbek

These columns stood on the south side of the temple, and formed a part of what was known as the peristyle, a rectangular open court composed of columns with a cornice or entablature connecting them above. This peristyle was one hundred and ninety feet long, and one hundred and sixty wide, consisting of fifty-four columns, each seventy-five feet high, including base and capital, supporting an entablature of which the top was ninety feet above the ground. All that remains of it now are these six columns and the entablature above connecting them. Each stands upon a single block of stone; you can compare the pedestal with the height of the Arab who stands beside it. The centuries and the earthquakes have dealt hardly with these pillars. Do you notice how some of them have been twisted out of position by the hands of an earthquake? But the Turks and the Arabs have done worse; for they have dug holes in them to extract the iron clamps, and they have destroyed whole walls to find the materials for their own miserable houses and shrines. Each column, you see, is made in three sections, and has a capital upon its summit. How nicely those sections are joined together! You may search the world through before you will find a row of columns erected during the last five hundred years whose blocks fit so closely! And these are only six out of the nineteen columns on that

side! and there were fifty-four of them in all. Try to imagine that court open to the sky with its four sides surrounded by fifty-four columns such as these! And this was only one end of the temple; for it opened on the east upon another and greater court five hundred feet wide from north to south, and three hundred and fifty from east to west. Still further east was an entrance of hexagonal form: so that the entire length of this mighty building was more than six hundred feet. We are not to imagine it roofed, but open to the sky, except perhaps a small shrine in the center of the great middle court.

What a glorious temple all this must have been seventeen centuries ago, when Rome ruled the world, and its emperor Antoninus Pius gilded these capitals! Who would have dreamed on that day that in less than three hundred years the insignificant sect of the Christians would destroy or transform every temple into a church of Christ! This gigantic building was the final effort of pagan Rome, and before it was fairly finished its foundations were undermined by the gospel.

Look between these columns and see another ruined temple beyond it, standing on a lower foundation level. That was the Temple of Jupiter or Zeus—one the Latin, the other the Greek name for the king of gods. It was a little longer than the peristyle of the Temple of the Sun, but narrower, being two hundred and twenty-five by one hundred and twenty feet in dimensions, and its forty-two exterior columns were sixty-five feet high, besides the entablature or cornice above them.

Do you notice on the roof of the lower temple some stones built together on the left corner? That does not properly belong to the building, but was piled upon it by the Moslems. Beyond these temples, on the distant

hillside, you catch a glimpse of the modern village of Baalbek. What a contrast there is here between the glories of the past and the humiliation of the present!

From Baalbek, you will notice on the general map that we turn southward and follow the western slope of the Hermon range. We find a deep gorge penetrating the mountain, through which the river Barada flows (the ancient Abana),¹ and with it we descend to the edge of the great plain at the foot of Mount Hermon, on its southeastern side. At Position 97 we shall look at Damascus from the northwest.

Position 97. Damascus and its gardens

This city has been called by the Arabs "the Desert's reflection of Paradise." We are standing in a Mohammedan graveyard on a lower slope of the Anti-Lebanon range. Children are usually playing here—it is one of their favorite resorts. See those plastered tombs, each with a receptacle for flowers! They are made so high that the corpse can sit upright in its coffin, when summoned by the angels to surrender its soul, on the second day after death and burial. The holes at the end, temporarily closed by small covers, are openings left so that the angels may call down to the soul and be promptly heard. This village just before us is Es Saliheyeh, a northern suburb of the great city in the distance. Do you notice its walls of dried clay? You find miles of such walls as that on either side of the highways leading from Damascus. As from this height you see the city encircled by green foliage and fields, with the white desert on one side and the grey mountain on the other, you appreciate its comparison—"a pearl set in

¹ II. Kings v: 12.

emeralds." Mohammed stood on this spot where we are standing, gazed at the city which to him, coming from the deserts of Arabia, appeared the loveliest on earth, and said "Man can have but one Paradise, and mine is not here!" and turned away, refusing to enter it. That which made this a city at least four thousand years ago, has kept it through all the ages, and will keep it to the end of time, is the abundance of water which pours down upon the plain through the rift of Mount Lebanon by which we have come from Baalbek. Scarcely a city on the earth has such a wealth of fresh, pure water. It turns the desert into a garden for miles around. One river runs through the city in a mighty tide; the other flows around it; and both are borne everywhere, into streets and squares, and mosques, and gardens, where they rise up in fountains. Damascus is the only city in the Oriental world where you will even find water brought directly into many of the houses.

Through all history this city has stood prominent in the Eastern world. When Abraham crossed the Euphrates river coming from Mesopotamia to Palestine,¹ on that migration which has influenced the world more than any other movement of a family since time began, he must have passed through this city, for the caravan route from the Euphrates to the Nile has always passed this way. Damascus stood forth as a rival to Jerusalem and Samaria through five centuries, and was conquered and conqueror by turns.² Over this road at our feet, perhaps, rode Naaman with his horses and his chariots, but wearing the skin of a leper under his lordly robes, on his way to Israel to seek a cure.³

Over this road I see a blind man walking with downcast countenance, led by his companions, groping his

¹ Genesis xii: 1-5; Genesis xv: 2.

² II. Samuel viii: 5-7; I. Kings xx: 1-34.

³ II. Kings v: 1-18.

way toward the gate of Damascus.* Can that be the haughty young Pharisee whom we met a while ago riding out of the Damascus gate at Jerusalem, on his way to this very city to bind and to scourge the disciples of Jesus? Yes, about a mile from here, on the right, just as the towers and domes of Damascus were rising to his view, a vision flashed upon that young man's eyes, a voice thrilled in his ears; and he is entering that city a seeker after the Saviour whom he sought to destroy!

We will descend from the mountain-side, pass through yonder forest of fruit trees, and enter the city of Damascus. As we are students of the Bible, our search is for places connected with the Bible story, so let us go to the "Street called Straight."

Position 98. The covered "Street called Straight," Damascus

We are looking toward the west. Do you notice that arched roof running across the city? Under that is the "Street called Straight," where Saul, not yet become Paul, waited in his blindness in the house of Judas, for the coming of a man named Ananias, who should show him how to be saved.¹ The street is one of the widest in the city, and extends across it from west to east to the old wall, roofed over with tin nearly all the way. In the warm days the shade overhead is very grateful, and there are windows here and there for ventilation. The post-office is on this street, but it is not a very important institution. One mail a day brings a single small bag of letters for distribution among three hundred thousand people—you can judge from that how little Damascus people know or care about what is going

* Acts ix: 1-8.

¹ Acts ix: 10-17.

on in the rest of the world to-day! On either side are shops to tempt the tourist; and the sales are carried on after the Oriental fashion, with a long time spent in "beating down" on one side, and "beating up" on the other, until a price is reached. They show "the house of Ananias," the believer who led Saul into the faith of Christ, a little to the left of this street, almost at its end.² "Naaman's House," the name given to the leper hospital, is outside the wall.³ You conclude, and rightly, from the number of mosques in sight on the left of Straight street, that this is the Moslem quarter of the city; the Christian quarter is toward the end of this street, also on the left; and the Jewish in the distance on the right.

Do you notice on this minaret, how unsymmetrical is its plastered cupola, and how dilapidated is the gallery beneath? I doubt whether there is a window, or an arch, or a wall, built by an Oriental that stands absolutely plumb! Four times each day on every minaret in sight, and from two hundred more in the city, at the same minute, you will see the Muezzin standing, and repeating as he faces in turn each of the four points of the compass, "Arise and pray! I declare that God is God and Mohammed is His prophet! Come and pray!"

Along that street under the arch once walked Ananias, a servant of Christ, with mingled hope and fear, enquiring for the house of Judas and in it for one called Saul of Tarsus. In some synagogue yonder in the Jewish quarter on the right, Saul, the new convert, "a wolf changed to a lamb," gave his first testimony for Jesus.⁴ Three years he was absent in the wilderness maturing his convictions,⁵ and getting in order that mighty scheme of doctrine that was to transform the

Acts xxii: 12, 13.

² II. Kings v: 1.

⁴ Acts ix: 19-21.

⁵ Galatians i: 15-17.

church from a Jewish sect to a religion for all the world. Then he suddenly appears in Damascus again, and preaches salvation for all men, Gentiles as well as Jews, with such fervor as to excite wrath among Jews, and alarm even among believers. Yonder in the distance is the old wall where he was let down in a basket to escape his foes who were watching the gates.* These are the memories that sweep over us as we look across these houses and the roofs of "the Street called Straight."

The present condition of this street and all others in Damascus is unspeakably filthy, but would you like to enter some of the homes of the better class? Let us turn aside from Straight street, into a little alley, to a wretched entrance through a dirty passage, and see what is inside.

Position 99. The inner court of a Damascus Home

This is the home of a wealthy Jew. It is built, you see, around a square court, open to the sky. There is a water fountain in the center, for water is abundant and cheap in this city. Around it are flowers in pots and beds; also trees and arbors. You notice those three arches; they open into a covered court, a wide balcony, with rooms at either end. The house is two stories high, and if we should visit the rooms, we should find them large and airy. If this were a Mohammedan home there would be no women in sight while visitors were present. One of these two Jewish girls is dressed in European costume, so far as Oriental women ever wear it. Generally their waists fit and their dresses hang after a manner that would give an American lady

* Acts ix:23-26.

the horrors. The younger woman by the pool has on the loose robe worn by ladies in the Orient in their homes. The court is the resort of the family by day, and at night it is often illuminated for an evening reception.

Some of the Jewish families here in Damascus claim direct descent from Ishmael, the son of Abraham, and take enormous pride in owning pedigrees reaching back farther than any European royal family, in fact, thousands of years.

In an oriental court, possibly not unlike this one, Peter stood and warmed himself, when he denied his Lord at the palace of Caiaphas, while Jesus was being questioned in an inner room.¹

Owing to special letters of introduction we shall be able next to visit the reception room of one of the high Mohammedan officials.

Position 100. The princely reception room of a Mohammedan Pasha

You notice that it is paved with marble tiles, and has an inlaid fountain in the center. This Mohammedan has become so Europeanized that he has chairs and sofas for his reception room; but it is more than likely that if we could penetrate to the harem, or women's apartments, we should find the ladies sitting on the floor as often as on the couches. These decorations on the wall are exquisitely carved and inlaid with variegated marbles. Do you notice this chandelier hanging down from the ceiling? Those bulbs below it are not for electric lights; they are for ornament merely; and the light is from wax candles. The other hanging lamp is ar-

¹ John xviii: 25. Revised Version.

ranged for both oil and candles, you perceive. This raised platform in the foreground is the divan, where a nobleman receives his guests. A small stand is upon it, containing trays of coffee-cups. Fond as orientals are of smoking, there is a part of the year when you would never find a devout Mohammedan indulging himself in that way between daybreak and nightfall—the annual month-long fast of Ramadan cuts off smoking, coffee-drinking and every manner of taking food, within the usual daytime hours. The test of self-control is a severe one and usually faced conscientiously.

By the way, the hours are reckoned here in a manner different from our own. You see the little French clock on the mantel. If it is to show the time according to Moslem usage, it must be set every day—to be accurate, twice each day; for among them, as it was in Bible days, one o'clock is one hour after sunrise, and noon is six; sunset should be twelve; and the hours are never on successive days of exactly the same number of minutes. But that suits the oriental, for he is as inexact and careless in matters of time as he is in everything else.

It was in a home right here in Straight street, Damascus, that Ananias came with trembling to lay his hands upon the much-feared Saul of Tarsus. It was in a house in this street that Saul's eyes were opened to the wonderful work to which he had been called.¹ For this reason, if for no other, we should look with interest into this room in old Damascus.

Here, fellow pilgrims, we end our journey. Together we came ashore on the strand of the sea at Jaffa and here at Damascus by the strand of the desert, we part.

¹ Acts ix: 10-18.

We have stood amid the hills of Judah, without the sepulchre of the patriarchs, and around the walls of Jerusalem. We have been together in the cave of the Nativity, and under the Dome of the Rock, and on the crown of Olivet. We have wandered beside Jordan, and over the Plain of Esdraelon, and over the Mountains of Galilee. We have seen the paths trodden by Abraham, and David, and Paul. We have seen battle-fields where Joshua, and Deborah, and Gideon led the hosts. We have looked upon Elisha's spring, and Jacob's well and Mary's fountain. We have stood under the trees in the Garden where our Lord suffered, have looked up to the mountain where He was transfigured, and on the green hill where He died. The paths of patriarchs and prophets and apostles we have seen; we have traveled throughout the land from Hebron to Hermon, and from the sea to the river; and here at Damascus, where Paul began the work of converting the world, we end our Pilgrimage.

Position 100. Map 7.

APPENDIX

(a) SUMMARY OF BIBLE HISTORY

1. The central theme of the divine revelation is redemption, or salvation through Christ; and to this theme every page in the Bible bears some relation.

2. In the Bible this theme of redemption is presented historically. God reveals His plan of saving men, not in a theological system, but in the record of His dealings with the world, and especially with one nation.

3. In order to understand the contents of the Bible we must master an outline of its events.

This will bring to our attention the *Six Periods of Bible History*, of which all but one, the first, are closely connected with the land of Palestine. The first five are periods of Old Testament history. The sixth is the New Testament period.

I. THE PERIOD OF THE HUMAN RACE begins with the Creation of Man, and ends with the Call of Abraham (B. C. 1921, according to the common chronology, which is probably incorrect).* The Human Race is the subject of this history. No tribe or nation or family is selected; but the story of mankind is related by the historian. To this period belong the names of Adam, Enoch and Noah, and the events of the Fall, the Deluge, and the Dispersion. Its story is told in the first eleven chapters of Genesis.

II. THE PERIOD OF THE CHOSEN FAMILY extends from the Call of Abraham (B. C. 1921?) to the Exodus from Egypt (B. C. 1491?). The great characters of this period are Abraham, Isaac, Jacob and Joseph. We notice especially the recognition of

* The chronology printed in our reference Bibles is no part of the sacred text, and possesses no authority. The earlier periods are uncertain, but from the time of David it may be regarded as measurably correct.

the family. Throughout this epoch the head of each family or clan is at once its priest and its ruler. For this reason we call this the period of the patriarchal government. It may be divided into three epochs:

1. *The Journeys of the Patriarchs.* Moved by a Divine impulse, Abraham went forth from his ancestral home in Chaldea, and after a long journey came to the land of Canaan. But in the land he possessed no settled home. He lived in tents, as we shall see his descendant, the Bedouin, living even now, and wandered from place to place, as did his family after him under Isaac and Jacob. [Read Genesis xi: 27 to xxxv: 29.]

2. *The Sojourn in Egypt.* The Israelite family, now consisting of about 70 people, were driven by famine from Palestine down to Egypt, and remained there for several generations, gaining thereby much benefit from the Egyptian civilization, and increasing vastly in number. [Read Genesis xxxvii: 1.]

3. *The Oppression of the Israelites.* The enslavement of the chosen people by the Egyptians toward the end of the sojourn is divinely overruled to become the means of bringing about their return to the land promised of old to their fathers. [Read Exodus i and ii.]

III. THE PERIOD OF THE ISRAELITE PEOPLE opens with the Exodus (or "going forth") from Egypt, and ends with the coronation of Saul. (B. C. 1491? to 1095?). When the Israelites went out of Egypt a nation was born, and the family became a state, with all the institutions of government. During these four centuries the great leaders are Moses, the lawgiver; Joshua, the conqueror; Gideon, the greatest, and Samuel, the last of the Judges. The story of the going out from Egypt is given in Exodus iii-xv. We call this the period of "theocratic government" from the fact that there was no king in Israel, but Jehovah ruled his

people through leaders raised up as they were needed. This period is subdivided as follows:

1. *The Wandering in the Wilderness.* A period of forty years' training in self-reliance and in statehood, preparing them for the conquest of their land. [Read Exodus, xvi, xx, xxx-xxxv; Numbers, xi-xiv, xx-xxiv; Deut., i-v, xxxi-xxxiv.]

2. *The Conquest of Canaan.* This involved a year of hard fighting under Joshua and twenty-five or thirty years of gradual possession; but in fact the conquest was never entirely accomplished. [Read the book of Joshua and Judges i.]

3. *The Rule of the Judges.* After the death of Joshua the people were left under their tribal organization without a central government; but from time to time leaders arose to direct the tribes, especially to repel invasion and reform the religious life. For about three hundred and thirty years a succession of fifteen judges ruled. [Read Judges ii-xxi and I. Samuel i-vii.]

IV. THE PERIOD OF THE ISRAELITE KINGDOM: from the Coronation of Saul to the Captivity of Babylon. (B. C. 1095 to 587.) From a republic the Twelve Tribes were transformed into a kingdom; hence we call the five centuries of this period "the regal government." In theory, however, it was still a "theocracy," and the king was regarded as the executive for the invisible Head of the nation. [Read the account of the change in I. Sam., viii-xii.] The historical characters during the period of the kingdom are many, but we select three: David, the founder of the empire; Elijah, the greatest of the prophets, and Hezekiah, the best of the kings of Judah. The period is divided into three epochs.

1. *The Age of Unity* while the tribes were kept to-

gether under three successive kings, Saul, David (who enlarged his realm to an empire), and Solomon. [Read I. Sam., xiii to I. Kings, xi.]

2. *The Age of Division* (B. C. 975 to 721). Two rival principalities, Israel and Judah, succeeded the united empire. Nineteen kings governed the northern kingdom of the Ten Tribes, until they were finally carried captive into Assyria. [Read I. Kings xii to II. Kings xvii.]

3. *The Age of Decay* (B. C. 721 to 587). The same causes which had destroyed Israel were at work to undermine Judah, and at last it fell under the power of Babylon, and its people were taken as captives to Chaldea, there to remain for two generations. [Read II. Kings xviii-xxv.]

V. THE PERIOD OF THE JEWISH PROVINCE extends from the captivity in Babylon to the Birth of Christ (B. C. 587 to 4). The Tribe of Judah is now the sole remaining branch of the covenant people, and for most of this period it is under a foreign government. Not all the great men of this period are familiar to us, for some of them belong to the "four centuries of silence," between the Old and New Testaments. Five epochs subdivide the period:

1. *The Chaldean Supremacy* (587 to 536 B. C.), while the Jews were captive by the rivers of Babylon. The character who represents this age is Daniel, the princely prophet. [Read Daniel i to v.]

2. *The Persian Supremacy* (536 to 330 B. C.). The Chaldean empire was conquered by Cyrus the Persian, who permitted the captive Jews to return to their land, and to rebuild their city and temple. They lived in peace and prosperity under the Persian rule for about 200 years. Ezra, the scribe and reformer, is the representative of this period. [Read Ezra and Nehemiah.]

3. *The Greek Supremacy* (330 to 166 B. C.). The Persian empire was overthrown by Alexander the Great. His own reign was brief, but his successors established Greek Kingdoms throughout the oriental world. Palestine was by turns under the rule of Egypt and Syria, but most of the time was permitted to enjoy an autonomous government. The canon of the Old Testament having been completed about 400 B. C., the name of the greatest Jew of this epoch, Simon the Just, does not appear in the Scriptures.

4. *The Maccabean Independence* (166 to 40 B. C.).

The tyranny of the King of Syria drove the Jews to revolt. Under Judas Maccabeus, a splendid hero, they won their independence, and were ruled by a line of princes of the Maccabean family.

5. *The Roman Supremacy.* Gradually the Roman power grew, and about 40 B. C. the Jewish state was recognized as a part of the Roman empire, though it was ruled by its own king, Herod the Great, the ablest man of that epoch, but one of the worst in personal character.

VI. THE PERIOD OF THE NEW TESTAMENT: from the Birth of Christ, B. C. 4, to the Destruction of Jerusalem, A. D. 70. The history is no longer that of an earthly state, but of "the kingdom of heaven," as established by the Son of God. The period is divided into two sections.

a. THE LIFE OF CHRIST (30 years), from His Birth to His Ascension. This life is so all-important as to demand a subdivision, as follows:

(1) *The Thirty Years of Preparation*, from the Birth of Jesus to His Baptism in Jordan. The four places most prominently brought to our notice are Bethlehem, the place of His birth; Nazareth, the home of His boyhood; Jerusalem, visited during His youth, and Betha-

bara, where He was baptized. [Read Luke i-iv; Matt. i, ii.]

(2) *The Year of Obscurity*, from the Baptism to the Rejection at Nazareth: mostly passed in the province of Judea. The places to be noted are: Jerusalem, where He attended the Passover; Shechem, near where He sat at Jacob's Well; Cana, where He wrought His first miracle, and Nazareth, where He was rejected by His townsmen. [Read John i-iv and Luke iv: 1-32.]

(3) *The Year of Popularity*: from the Rejection at Nazareth to the Feeding of the Five Thousand. This year was mainly spent in the province of Galilee, with one visit to Jerusalem. Its places are: Capernaum, His home during this ministry; Bethsaida, where He fed the multitude; "The Mountain," where He preached His sermon; Jerusalem, where He healed the cripple. [Read Matt. iv: 12 to xiv: 36. Luke iv: 31 to ix: 17. John v: 1 to vi: 71.]

(4) *The Year of Opposition*: from the Feeding of the Five Thousand to the Anointing by Mary. During this year Jesus visited in turn all the five divisions of Palestine. Its important places are: Caesarea Philippi, at the foot of Mount Hermon, where He was transfigured; Jerusalem, where He attended the Feast of Tabernacles; Jericho, where He was entertained by Zaccheus, and Bethany, where He raised Lazarus to life. [Read Luke ix: 18 to xix: 28. Matt. xv: 1 to xx: 34. John vii: 1 to xi: 57.]

(5) *The Week of the Passion*: from His anointing by Mary to His Resurrection. All the events of this tragic week took place in and around Jerusalem. The transactions of each day should be studied and the localities noted upon the map of the city, especially Bethany, where He was anointed; the Mount of Olives, where He wept over the city; the Temple, where He taught; Mount Zion, where He partook of the last supper;

Gethsemane, where He endured the agony; and Calvary, where He was crucified. [Read Matt. xxi-xxvii. Luke xix: 29 to xxiii: 56. John xii: 1 to xix: 42.]

(6) *The Forty Days after the Resurrection.* Read and compare all the accounts, arrange in order the ten appearances of the Risen Christ, and note the places, as far as they can be located—the Tomb in the Garden, from which He arose; Emmaus, where He appeared to two disciples; Mount Zion, where He appeared to the ten and the eleven disciples; the Sea of Galilee, where He spoke to Peter; “The Mountain,” where He was seen by many; and Bethany, where He ascended. [Read Matt. xxviii; Mark xvi. Luke xxiv. John xx. and xxi. Acts i: 1 to 12, and I Cor. xv: 1-7.]

b. THE PLANTING OF THE CHURCH, from the Ascension of Christ, A. D. 30, to the Destruction of Jerusalem, A. D. 70. These forty years embrace three epochs:

(1) *The Church in Judea*, from the Ascension to the Death of Stephen. During these years the church was composed wholly of Jews, and was limited to Jerusalem and its vicinity. [Read Acts i: 12 to viii: 4.]

(2) *The Church in Transition*, from the Death of Stephen to the Council at Jerusalem. Notice how the gospel gradually grew from a Jewish society to a church for people of all nations. The centers of its operation were Jerusalem, Samaria, and Antioch in Syria. [Read Acts viii: 5 to xv: 35.]

3. *The Church Among the Gentiles*: from the council at Jerusalem to the Destruction of Jerusalem. The history of this epoch is mainly the narration of Paul’s ministry and his imprisonment. [Read Acts xv: 36 to xxviii: 31.] By the fall of Jerusalem and the destruction of the Jewish state Christianity and Judaism were forever separated, and the church became a Gentile institution.

(b) THE LAND OF PALESTINE

There is no land in all the earth which possesses an interest so wide and so deep as that which gathers around the little land of Palestine. To the Christian nations—whether Protestant, Roman Catholic, or Greek, it is the home of their religion, and to every Jew it is the land of his fathers. Here Abraham pitched his tent, and Jacob saw the ladder leading heavenward, and Joshua led his conquering host, and David tuned his harp, and Solomon sat in his glory, and Elijah built his altar, and Peter preached his sermon, and the Son of Man lived, and taught, and died. Millions who have never heard of the Forum or the Acropolis, have longed to climb Mount Zion, to sail the sea of Galilee, to look up the snowy crown of Hermon. The civilized and Christian world turns toward Jerusalem as the Holy City, and to Palestine as the Holy Land. Three-fourths of the history contained in the Bible is located in this country. It is desirable, therefore, that we should first of all obtain some general knowledge of Palestine.

I. It is a small land. The section west of the Jordan, which is the more important of its divisions, has a smaller area than Massachusetts, or Wales, containing about 6,600 square miles, while all the domain of the Twelve Tribes on both sides of the Jordan has 12,000 square miles, about as much as Massachusetts and Connecticut.

II. The boundaries of the land, unlike those of modern states, are indeterminate. On the west, the Mediterranean Sea gives a coast line, but it must be remem-

bered that "the land of Israel," or the country actually occupied by the Israelites, never extended to the sea-coast plain, which was held by foreign and hostile peoples. On the north the Lebanon Mountains and "the coasts of Tyre and Sidon," on the east and south the great Syrian and Arabian deserts, were natural barriers. But in neither of these directions were the boundaries of Palestine surveyed or its dimensions fixed.

III. The country lies in five Natural Divisions, nearly parallel, running from north to south. 1. *The Sea-Coast Plain*, to the west, low, sandy and fertile, extends along the shore; about eight miles wide at its northern end near Mount Carmel, broadening to twenty miles at the south, as the coast trends westward. 2. *The Shephelah*, or foothills, rise in successive terraces, from 300 to 500 feet high, a continuous line from the north to the south of Palestine. 3. *The Mountain Region* rises above the Shephelah and forms the backbone of the country; a series of rocky, ragged mountains from 2,500 to 4,000 feet in height, broken by ravines. This mountain land was the home of Israel during the Old Testament period, after the conquest of Joshua. 4. *The Jordan Valley*. A deep ravine, with precipitous walls on either side, having its bed far lower than the level of the sea. At Tiberias it is 682 feet below the sea-level, at the Dead Sea 1,300 feet below, forming a gorge from two to fourteen miles wide. 5. *The Eastern Table Land*, a lofty mountain wall, follows the line of the Jordan. Its summit forms a great plain, broken by fewer ravines than are the mountains on the east; and it slopes away to the great Syrian Desert.

These great natural features of the land will come constantly before us in our journeyings throughout the country, and need to be clearly understood before we begin our tour.

IV. The Mountains of Palestine belong to the great Lebanon system, which extends from Ararat to Sinai, in a continuous line. In Palestine the Jordan valley divides the system into two parallel ranges, east and west, of which the mountains on the west are the most important in history. Of the eastern range only two mountains stand out prominently: far in the north (1), *Mount Hermon*, whose white summit dominates the entire land, and may be seen far up the Jordan valley; and (2) *Mount Nebo*, an eminence in the land of Moab, just east of the head of the Dead Sea. On one of these mountains Jesus was transfigured;¹ from the other Moses looked upon the land.² The important mountains on the west of the Jordan are many, as they were the localities of many events in the history. (3) On the north, *Mount Lebanon*, west of Hermon, famed for its cedars.³ (4) *Mount Tabor*, west of the southern end of the Sea of Galilee; the scene of Deborah's great victory.⁴ (5) *Little Hermon* (the "hill of Moreh"), directly south of Tabor. (6) *Mount Gilboa*, south of Little Hermon; the field of Gideon's victory,⁵ and, later, of King Saul's defeat and death.⁶ These three mountains—Tabor, Little Hermon and Gilboa, form the eastern boundary of the famous Plain of Esdraelon. (7) *Mount Carmel*, a promontory overlooking the Mediterranean Sea, forms the western limit of the plain. This mountain was the scene of Elijah's great sacrifice.⁷ In the center of the land stand two mountains, on the north (8), *Mount Ebal*, "the mount of cursing," and on the south (9), *Mount Gerizim*, "the mount of blessing." Between these in a great natural amphitheatre the people listened to the words of the law as read by Joshua.⁸ In and near Jerusalem are three mountains,

¹ Luke ix: 28-35.

² Deut. xxxiv: 1-5.

³ I. Kings v: 6.

⁴ Judges iv: 14.

⁵ Judges vii: 1.

⁶ I. Sam. xxxi: 1-8.

⁷ I. Kings xviii: 20.

⁸ Joshua viii: 31-35.

hardly to be distinguished on the map of the entire land, but prominent in connection with the city. The southwestern hill (10), *Mount Zion*, on which David built his city⁹ (11), *Mount Moriah*, east and north of Zion, the site of Solomon's Temple.¹⁰ (12) *The Mount of Olives*, or *Mount Olivet*, east of the city; from which Christ ascended.¹¹

V. We may also locate some of the most important places in the land, according to their situation in the natural divisions of the country. Beginning with the Sea-Coast Plain on the south, we find (1) *Gaza*, connected with the life and death of Samson.¹² (2) *Joppa*, in all ages the principal seaport of Palestine.¹³ (3) *Caesarea*, south of Mount Carmel, the capital of the country during the Roman period.¹⁴ (4) *Tyre*, just outside of Palestine, but important as the ancient commercial mart of the Mediterranean.

On the Shephelah or foothills no places need to be mentioned in this brief summary, but in the Mountain Region are many noteworthy cities, as this section was the field of much Israelite history. We take as a starting point (5) *Jerusalem*, "the holy city," due west of the head of the Dead Sea; and we give the distances from it to the neighboring localities. South of Jerusalem are two: (6) *Bethlehem* (6 miles), the birth-place of David and of Christ.¹⁵ (7) *Hebron* (18 miles), the burial place of the patriarchs, Abraham, Isaac and Jacob.¹⁶ Now, returning to Jerusalem, and proceeding northward we find (8) *Bethel* (12 miles), where Jacob beheld his wondrous vision;¹⁷ (9) *Shiloh* (17 miles), where the ark rested after the conquest of the land.¹⁸ (10) *Shechem* (34 miles), between the twin mountains

⁹ II. Sam. v: 7-9.

¹⁰ II. Chron. iii: 1.

¹¹ Acts i: 9-12.

¹² Judges xvi: 21.

¹³ Jonah i: 3.

¹⁴ Acts xxiii: 33; xxv: 1.

¹⁵ I. Sam. xvii: 12; Matt. ii: 1.

¹⁶ Gen. xlix: 29-31.

¹⁷ Gen. xxviii: 10-19.

¹⁸ Joshua xviii: 1.

Gerizim and Ebal, the place where the law was read by Joshua.¹⁹ (11) *Samaria* (40 miles), the capital of the Ten Tribes.²⁰ (12) *Nazareth* (66 miles), the early home of Jesus,²¹ due west of the southern end of the Sea of Galilee. (13) *Cana* (70 miles), where Christ wrought his first miracle.²² In the Jordan Valley we note a few places. (14) *Jericho* (18 miles from Jerusalem), near the Dead Sea, the city first taken by Joshua.²³ (15) *Tiberias*, on the southwestern shore of the Sea of Galilee, the largest city on the lake.²⁴ (16) *Capernaum*, on the northwestern shore of the same sea; the home of Christ during His ministry in Galilee.²⁵ East of the Jordan we need only mention (17) *Caesarea Philippi*, at the foot of Mount Hermon, one of the sources of the Jordan.

It would be well for every student of these stereographs to note carefully each of these places upon the maps, and to keep their location in mind while we are pursuing our journey.

VI. The Political Divisions of the Land at each of its great epochs should also receive some attention.

1. In the earliest period, the Age of the Patriarchs, when Abraham, Isaac and Jacob pitched their tents upon it, they found various tribes in possession. (1) On the Sea-Coast Plain the Philistines were on the south, the Canaanites in the center, around Mount Carmel, and the Phoenicians, of Tyre and Zidon, on the north. (2) In the Mountain Region were the Amorites ("mountaineers") in the south around Hebron, the Jebusites holding the stronghold of Jerusalem, and the Hittites in the north. The Jordan Valley was occupied by the Canaanites, "lowlanders," and the Eastern Table Land by various tribes of the Amorites.

¹⁹ Joshua viii:33, 34.

²⁰ I. Kings xvi:24.

²¹ Luke ii:39-51.

²² John ii:1-11.

²³ Joshua vi:1-27.

²⁴ John vi:23.

²⁵ Luke iv:31.

2. As a result of the Israelite conquest of the land under Joshua, the country was divided into Twelve Tribes, although their dominion was only nominal over the Shephelah and the Jordan Valley, and not at all recognized on the Sea-Coast Plain. The Mountain Region, on both sides of the Jordan, was the home of the Israelites. East of the Jordan, Reuben held the south, Gad the center, and Manasseh-east, a half tribe, the north. West of the Jordan, Judah was on the mountains adjoining the Dead Sea; Ephraim held the rich middle-territory around Gerizim and Ebal; Naphtali was northwest of the Sea of Galilee, and the other smaller tribes clustered around these. The boundary lines of the tribes were never distinctly marked and after a time were entirely obliterated.

3. Under David the land was consolidated into one kingdom, but after Solomon it was divided into two, of which the Ten Tribes or Samaria was the larger, on the north; and Judah, the smaller, on the south. The boundary between constantly varied, but was generally a line running east and west, somewhere between Jerusalem and Bethel.

4. In the New Testament Period, Palestine had come under the power of Rome and embraced five Provinces: *Judea* on the southwest, *Samaria* (a district without definite boundaries, and not properly a province) in the center,²⁶ and *Galilee* on the north. All these were on the west of the Jordan. On the east of the Jordan were: *Prea*, on the south, called also "Judea beyond Jordan";²⁷ and on the north a loosely-related group of principalities called "Philip's Tetrarchy," from the name of its ruler.²⁸ This was the region named Bashan in the Old Testament.²⁹

²⁶ John iv:3, 4.

²⁷ Matt. xix:1.

Luke iii:1.

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